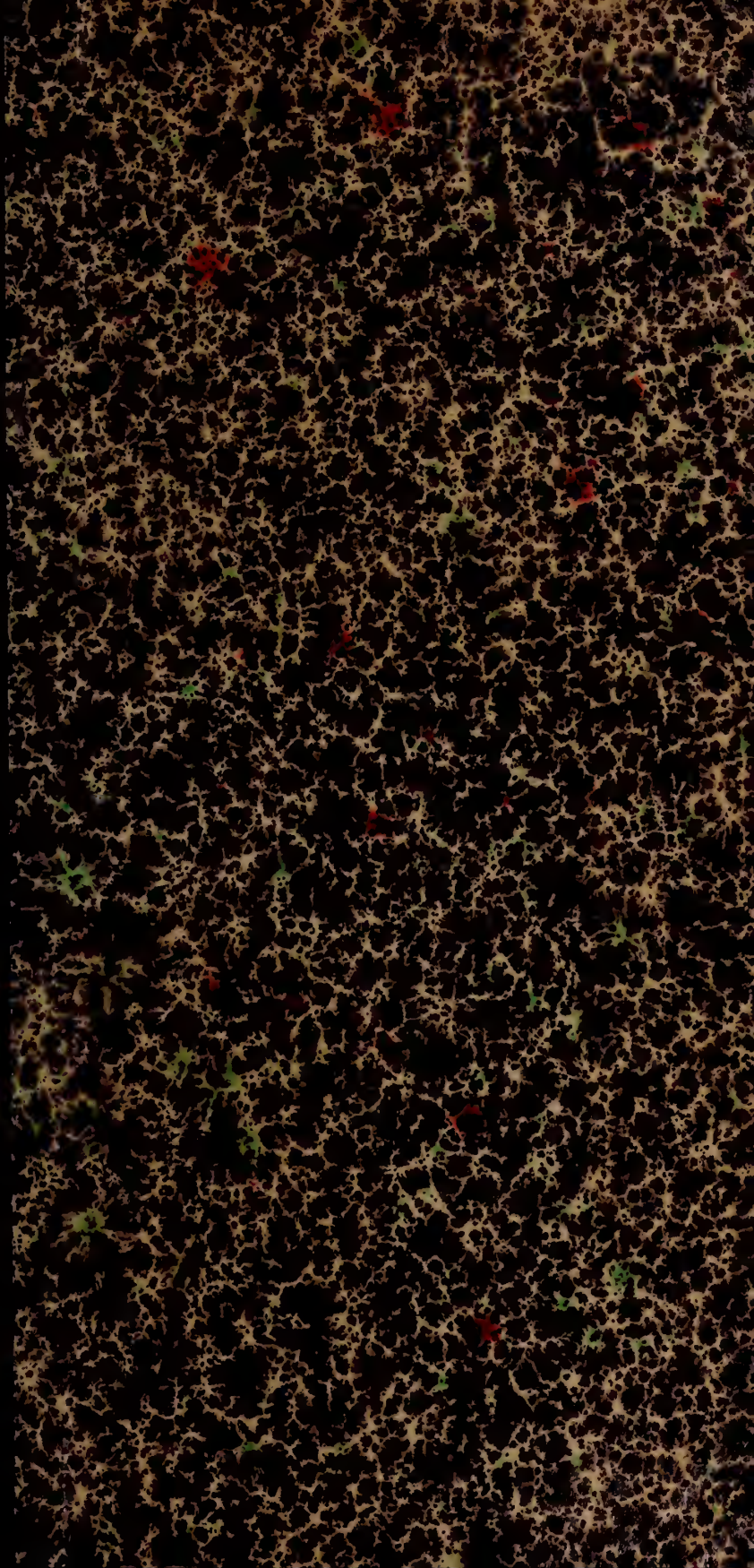

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The Missionary Herald

VOLUME CXV MARCH 1919 NUMBER 3

"AMERICAN COMMITTEE FOR RELIEF IN THE NEAR EAST" is the interpretation of the group of letters in the title of the paragraph, and which will appear, surrounding a white star on a blue ground, on the uniforms of the doctors, nurses, mechanics, agriculturists, nurses' assistants, orphanage managers, and general relief workers who have either sailed or are about to sail to help make living possible again in Western Asia.

The A. C. R. N. E.

The dissolution of the Shipping Board, which restored to their former owners and previous routes a number of steamships which were in government service during the war, interfered somewhat with the transport service promised the Commission by the government. However, the *Mercurius*, sailing January 16, with supplies, etc., took five relief workers, one of whom was Rev. Harry H. Riggs, of Harpoot. The *Pensacola*, leaving January 23, took about seventy-five relief workers, agents, etc., five of whom were American Board missionaries: Messrs. E. C. Partridge, of Sivas; J. H. Kingsbury, of Bardizag; Dr. Clarence Ussher, of Van; Rev. Joseph Beach, a recruit going for the first time; and Rev. Theodore T. Holway, of Bulgaria.

Then for two weeks and more no steamer was available. Some 3,000 tons of freight for the Committee piled up on New York's docks; the medical unit was ready and eager to go; and the women, 125 of them—nurses, nurses' assistants, teachers, helpers, etc., who are not permitted to travel on transports—waited with such patience as they might for the next move.

AT length came the message, "Report New York on Friday. Sail *Leviathan*, Sunday, February 16."

Its Sailing

The *Leviathan*, the old German steamer *Vaterland*, was just in, bringing 5,000 well soldiers and 2,000 sick ones, and was going back for more. She would carry the expedition as far as Brest, and it was expected to tranship at Brest for a steamer to Constantinople. The passengers had to go on board on Saturday evening. Up to 4 P.M. the Committee managers were in telephonic communication with Washington, hoping still for a ship to take the 3,000 tons of freight and the people and their baggage straight through to Constantinople, but in vain. On the twenty-seventh floor at No. 1 Madison Avenue, officials were viséing tickets and issuing final papers. As fast as a bunch was ready, the names of the owners were called, they were given their orders, and started for the ship. As the little groups passed out, one woman said the scene reminded her of the story of the summons to pass over to the other side, which Bunyan's Pilgrims heard when their time came. It was nearly eleven o'clock Saturday night before the whole expedition had reached the Hoboken wharf and gone aboard the *Leviathan*. At six, Sunday morning, the steamer sailed. On page 132 we print a list of our missionaries who have sailed on this crusade.

DR. WASHBURN, of Boston, whose sailing with leaders of the expedition we chronicled last month,

The Medical Unit

was the appointed head of the Medical Unit. Dr. George L. Richards, of Fall River, has

carried on the work of making up the personnel of the body, buying hospital outfits and supplies, medicines, etc. Capt. R. A. Lambert, assistant director of the Yale army laboratory during the war, will act as chief bacteriologist of the expedition. Two eye specialists, two dentists, one X-ray man, and one ear, nose, and throat specialist are included in the unit, the other men being physicians and surgeons. Six graduates of Harvard Medical School are among them. Fifty-five of the women are registered nurses. All of the expedition will be workers—"No dead wood allowed." The Red Cross purchasing department was utilized to some extent in buying the electric lighting units, sterilizing plants, ice-making machines, X-ray plants, etc., as well as general hospital furnishings. This expedition will work in and near Aleppo, Aintab, Konia, Cesarea, Sivas, Marsovan, Harpoot, Mardin, Bitlis, Van, Etchmiadzin, Erzroom, and will probably have hospitals at Brousa and Smyrna. Ten hospitals, under the American Board, were previously located in this field.

Supplies Sent

THE *Mercurius*, which has by this time undoubtedly reached Constantinople, carried an assorted cargo of food materials, tools, and general reconstruction equipment. The *Pensacola* and *Mercurius* together carried 100 motor trucks; thirty-six small motor cars; twenty motor cycles; fifteen ambulances; 4,500,000 yards of cloth; 100,000 blankets; 50,000 pairs of shoes; 1,000 cases of refugee clothing; 200 tons of foodstuffs; fifteen 100-bed hospital units; and 10,000 cans of condensed milk. The *West Cape*, which sailed with the *Pensacola*, was loaded with 7,555 tons of flour, worth $1,500,000, bought with the coöperation of the Food Administration for distribution in Asia Minor, under directors of the Committee.

THE TRANSPORT "PENSACOLA"

As she steamed down the harbor, January 23, with supplies and relief workers, *en route* for Constantinople. Note the camouflage painting

As It Looks to Secretary Bell

WHAT does Mexico need? An expeditionary force from the United States to go in and clean it up; the iron hand of American authority to establish and maintain a just, honest, and firm government? So some of our public men and public journals declare. When the boys come back from France, they say, the next thing to be done is to settle scores with Mexico. What she needs is a sound thrashing, and to have her house put in order. A swift and crushing war: it is for that many voices are clamoring, and as soon as peace comes in Europe, these voices are likely to increase.

Secretary Bell, who is now in Mexico looking over the Board's fields and work in that land, evidently does not share that view. In a letter dated at Culiacán, in the province of Sinaloa, January 29, after saying that this is not the time to see Mexico unless one does it solely as a missionary; that it is a time of transition, when no one dares prophesy or start new enterprises, he continues:—

"Now this isn't saying that there are no grounds for hope. I find many who believe the present group in the saddle can work out the country's salvation, *if let alone long enough.* And of this much I am convinced: there is a special call for schools of all sorts and grades, so manned and conducted as to produce men and women of stanch character and un-

selfish patriotism. This is Mexico's greatest and most urgent need—greater even than economic development under just and strict governmental protection. Mexico needs men!"

The best and cheapest way to deal with Mexico is to strengthen and support the missionary enterprise in the land; to give them teachers, preachers, and leaders inspired with a Christian spirit: to gather round, encourage, and aid the true men and women of the land who are loyal witnesses for Christ. Mr. Barber's article, printed elsewhere in this number, reveals a type of Mexican and a simplicity and integrity of Christian living in the land that one would never suspect from reading the heated articles of a warlike press.

A recent letter from Rev. Alfred C. Wright, one of our experienced missionaries in Mexico, reports signs of a more favorable attitude on the part of the government in its interpreting of laws and rules as they relate to the conduct of mission schools and religious work.

Through Peril and through Pain

Rev. Stephen Trowbridge, from his touring of Syria and Palestine on relief work, reports the story of one particular case of endurance of persecution which is typical of what happened during these war years, in unnumbered instances, all over the bitter land of Turkey:—

"A large number of Armenian refugees had been gathered in a Syrian city, and a commission of Young Turks had resolved to compel all the Armenians to accept Islam and to deny their Christian faith. Twenty-nine clans or groups of families were represented by their chief men. These were summoned before the Pasha and the military officials. Under various severe threats, one Armenian after another yielded. He was obliged to deny Jesus Christ in strong language, and to submit himself to the Mufti and the Mullahs for the performance of certain Mohammedan ceremonial rites. Rev. ——, who was formerly the preacher in charge of the congregation at ——, in the mountains near Antioch, firmly and quietly declined to accede to the Turkish demands. He was singled out from all the others, and then an elderly pastor, who was just at the point of wavering, was led up by his side. Young —— whispered to him to stand fast, and the old man seemed to catch the inspiration of the moment. The Turkish Pasha was angry and tried to browbeat them both. Threats of torture were also tried and intimation of even worse punishments was given. Both of the men were imprisoned and were severely dealt with by the Turks, yet they did not at any moment forget their duty to their Master."

Is it not an honor and a joy to give for the relief of men like these, our fellow-Christians, who have added fresh luster to the Christian name, and as well to the name of Armenian?

America's Duty to Armenia

Friends of the American Board cannot but be interested in the reports from Paris that among the peace conferees sentiment is making strongly for assignment to the United States of the task of supervising Turkey in the readjustments of the Near East.

In view of the sensational rumors that emanate from the gossip of the French capital, and of the contradictory messages that are cabled day after day, one may well regard somewhat doubtfully these reports concerning the part that the United States is to be asked to play.

Yet influential circles in England have been insisting, for some time, that by reason of the United States' educational and philanthropic interests in Turkey, the Ottoman Empire would legitimately fall to this country in the distribution of responsibility for the reëstablishing of safe and orderly government. It has come to our knowledge that a group of notable Englishmen, statesmen, ecclesiastics, university and military leaders, publicists, and Ori-

entalists, have addressed the State Department at Washington, urging, as friends of Armenia, that the United States should stand ready to render temporary service in helping to lay the foundation of a free, autonomous state of Armenia, upon the abolishing of Turkish rule. They have argued that the action of the United States, being entirely disinterested, would inspire universal confidence and involve no permanent responsibility.

It is not an alluring proposal. We have problems enough at home, and need enough of all our counselors and administrators. But it would be a craven attitude for the United States to urge at the Peace Conference a just regard for the fortunes of the smaller and oppressed states and peoples, and then to refuse to take any part in the practical effort for saving them. We must seriously face whatever call is made upon America. If there is anything in our talk about the brotherhood of nations, we cannot promptly refuse to act as the Big Brother when we are soberly called upon so to do. America's duty is not yet clear; it may not be at all as is forecasted. But when the clear call comes, let us have no cheap and unworthy excuses. Let us not hide in selfishness behind any Monroe Doctrine. America belongs to the world and will evermore; ours is a full-orbed world, not a hemisphere; that at least is settled. What follows from it we have yet to learn. It is for us to watch and be ready.

The Interchurch World Movement of North America

LET the title herewith become fixed in our minds. It stands for one of the mightiest movements in the history of the church. On December 17, at the invitation of the Board of Foreign Missions of the Presbyterian Church South, a conference was held in New York to consider the advisability of all the Mission Boards of America, home and foreign, uniting in an educational and financial campaign, in the hope that the Protestant churches in this way might be led squarely to face their world task. The sentiment of the meeting was so unanimously in favor of such a step that a committee of twenty was appointed to draw up a plan and submit the same to the Foreign Missions Conference, the Home Missions Council, and similar bodies which represent the groupings of missionary and educational organizations. Such hearty endorsement was given to the project by the Foreign and Home Missions organizations that the Committee of Twenty was advised to proceed at once to the formation of an appropriate organization, in the expectation that the several Boards would take favorable action as soon as opportunity was found. A Committee of One Hundred was constituted, later enlarged to one hundred and fifty. This committee is made up largely of prominent business men from different parts of the country, and represents the leading interests involved. It also contains a reasonable number of missionary experts and Board officials.

In order that this committee might have opportunity for an unhurried consideration of their task, they went apart for a two days' meeting at Yonkers, N. Y. The attendance was large and the meeting proved to be a most impressive one. The entire first session was spent in prayer and intercession, each mission area being taken up in succession. The underlying problems involved in the plan received frank and full discussion, and in every instance unanimous conclusions were reached. Appropriate officers were elected and an executive committee of twenty-one appointed, of which Dr. John R. Mott is the chairman and Mr. S. Earl Taylor, general secretary of the Foreign Board of the Methodist Episcopal Church, is executive. Mr. Taylor will resign from his own Board in order to participate in this movement. The Executive Committee will meet in New York every two weeks, and some five or six departments of effort will at once be organized, each

with an efficient head. These departments will cover such matters as finance, educational methods, publicity, stewardship, prayer, home and foreign missions. The names of the Executive and General Committees will not be published until the list is complete, but it may be said that some of the leading and best-known business men of America will be found enlisted in this movement. The chairman of the General Committee is Mr. Cyrus H. McCormick, of Chicago.

A United Budget

THE plan looks to a uniting of the appeals of the missionary societies of North America in a great union budget which will be presented to the public for underwriting some time in 1920. In addition, the budget will cover the work of certain union organizations and institutions, and also the work of the International Committee of the Y. M. C. A. and the foreign work of the Y. W. C. A. The budgets will include not only the support of existing work, but certain lines of expansion which are imperatively needed, in view of the new world conditions which have arisen. The movement contemplates an advance all along the line. One missionary leader expressed it as the church "going on the offensive." He says we have been content long enough with holding our own. This plan means that we are going out to win the world. Another expressed it as "the whole church facing its whole task." The budget will be based upon careful surveys to be made unitedly, at home and abroad. There will be no pooling of guesses. It is the unanimous opinion of all concerned that the country is weary of having "round sums," running into hundreds of millions, placed before them for subscription. We look for a definite setting forth of details. For statements of ascertained needs, backed by thorough and efficient plans, people stand ready to contribute with unwonted liberality.

Advancing Church Unity

OUR readers will be quick to see the bearings of this mighty movement upon the cause of Christian unity. Such a gathering together of Christian forces for practical ends has never before been contemplated. Even denominations far apart in their polity and doctrinal statements are pressing eagerly into the plan. It is more than likely that every evangelical denomination will be found participating, although a number of denominations will need to take official action when their national assemblies are held. In one way, the Interchurch World Movement of North America may be considered to be the merging of the existing forward movements of the denominations, such as the Methodist Centenary Movement, the Congregational Tercentenary Program, the Presbyterian New Era Movement. But it looks far beyond that horizon, in view of the fact that many other bodies are to be brought in; and all are conscious that such a plan, once determined upon, is likely to lead to permanent combination of work along many lines. The surveys are to cover a five years' development, although only the financing of the first year will be undertaken. Who can doubt that success in the first instance means a covering of the five years' period by united efforts. Beyond that we can only hope—shall we say expect—that denominations, having found one another along the lines of practical missionary effort, will continue in a world fellowship of service.

The plan obviously calls for a good deal of readjustment on the part of denominational plans and agencies. It fairly bristles with administrative problems. These, however, are offset by the splendid possibilities of the project. At the outset, the difficulties seemed well-nigh insurmountable, but one by one they are disappearing, until we can say now that there is a fairly clear road ahead. Best of all, the spirit of the movement is unmistakably

Christian. Missionary leaders who have been attending conferences for many years have not hesitated to speak of the Yonkers meeting of the General Committee as a modern Pentecost.

Miss Stimpson of Kamundongo

MISS SARAH L. STIMPSON, of the West Central Africa Mission, entered into rest January 16, at the Huntington Memorial Hospital, in Boston. Born in West Springfield, Mass., in 1865, Miss Stimpson's service in Africa covered twenty years, from 1898 to late in 1918, and was marked by unusual devotion, both to the people among whom she lived and to the work she faithfully endeavored to do for them. Most of her effort and enthusiasm was devoted to the schools at Kamundongo, and only when the need was especially great was she placed for a few months in the new station of Dondi. Much of the time her life was complicated, through the insufficient working staff, recruits for this isolated field having been most difficult to secure. While discouraged by seeing all about her the work that was beyond the power of one pair of hands to do, she saw in that no reason for laying down the burden and taking the furlough which the Board urged upon her, but rather an incentive to renewed effort and closer application. Finally the sickness overtook her which made necessary a hurried start for South Africa. Surgical treatment there brought temporary relief, and she was able to reach this country to linger here a few weeks, longing for Africa, pleading for it; eager only to give new service.

The loss to the mission and to the station is great, but to the people whom she called her own it is incalculable. For them she longed to live and return to her labors; for them she pleaded that new workers might be found and sent. May we not believe that from the heavenly places her love goes out to them with even greater intensity? Upon whom has the mantle of her service fallen?

A Banner Church

ONE HUNDRED subscribers to the *Missionary Herald* in a single church; that's high-water mark so far; and it is reached by the Second Church of Oak Park, Ill., whose new pastor, Dr. Ernest Bourner Allen, sent us in February a list of 100 names and a check for fifty dollars in payment. It will be our fault if that church doesn't become yet more alive on foreign missions; and it has now the names of four missionaries on its calendar as comprising its foreign staff. Why should there not be a hundred churches, each with a hundred subscribers? For what intelligent Congregationalist, in these times, can afford to be ignorant of the big things that are happening on our mission fields, and that are described month by month on the pages of the magazine? Subscriptions are coming in more rapidly. January brought the largest amount of cash receipts for subscriptions of any month yet, $918. The edition of the February issue has been exhausted, so that some new subscribers will be compelled to begin with the March number. Subscribe now, and get into the procession.

An Outstanding Convert

THEY are elated, not only in Tientsin, but throughout North China, over the Christian baptism in Peking, a few weeks ago, of the president of Pei Yang University, in Tientsin. Mr. Chao is one of the foremost Chinese educators, a graduate of Cornell University, the head of a government school of high grade, with departments of law, engineering, and other technical studies, on whose large faculty are eleven professors from the United States. His conversion to Christianity is an event of such significance that it is said if he were the only Christian won for five years the effort would be well worth while. A man of force, courage, and devotion, it is difficult to imagine the extent of his Christian influence in his own land and among his own people.

THE VALLEY OF THE AGUSAN

By Rev. FRANK J. WOODWARD, of the Philippine Mission

(Compiled from a journal letter)

STARTING from our station at Surigao, I went to the town of Butuan, at the mouth of the Agusan River. My plan was to go 250 miles up the Agusan, to its headwaters on the southern side of Mindanao. From there I planned to penetrate the Mandayan country, and learn by first-hand information something about this virile though neglected people. Part of the journey was made on board the Bureau of Education's launch, with my friend, Superintendent Crowther; then I traveled in a baroto (native canoe hewn from a log), propelled by *cromades*, or canoe men; while several

OUR FIELD IN THE PHILIPPINES

The interior of the island has not been thoroughly surveyed, the Agusan Valley, with the branches flowing into the Agusan River, covering greater distances than the map would indicate

days' journey were made over difficult trails, with the aid of very reluctant carriers and guides.

THE FIRST LAP

To the uninitiated, traveling up the Agusan is not without interest. Before starting from Butuan, I was shown a monument marking the landing place of Magellan, in 1521, when he circumnavigated the globe.

After leaving the delta of the river and the town, we passed between banks lined with plantations of hemp and cocoanuts, occasionally seeing a field of corn. Thousands of tall, softwood trees, a hundred feet high and from two to three feet in diameter, very straight and almost without limbs to the very top, are beautiful but utterly worthless. Here I saw my first durian fruit—they have a spiny surface; are quite round, about the size of an orange; have a smell so bad it is impossible to describe, and a taste that is said to be delicious! I was presented with some camagon fruit, the first I've seen—smooth, round, red outside and white within, and tasting like the American pawpaw. I also saw a tree full of the native fruit called bauono—shaped like a pear, green and bronze in color, and having a seed like the mango, though larger in proportion. The flavor was peculiar and not delicious.

Here and there, along the banks, were water buffalo, the carabao, resting, half submerged in water; sometimes we passed a bamboo raft laden with hemp, on its way to market. We saw probably a hundred split bamboo fish traps, held out from the back of the stream by a bamboo frame. Along in the afternoon we stopped at the village of Esperanza, and visited the school gardens, where we saw castor-oil beans, corn, sweet potatoes, and cow peas growing. At Guadalupe, a neat Manobo town in the midst of a forest of tropical growth, while Mr. Crowther discussed certain school matters with the town fathers, I visited the Roman Catholic Church, a poorly cared for building, with a large image of the Virgin Mary and a small one of the Son Jesus placed on a plat-

HOME FROM FISHING

Most of their working hours are spent on the hunt

form in the front of the church. Instead of saying they are Roman Catholics, the Manobo schoolboys say they are Con-Cistas, which means the same thing and indicates that they have been baptized.

CAMPING IN THE JUNGLE

At Talacogon, seventy-five miles from the mouth of the river, I embarked in the baroto. The launch towed us for a while, and then the Superintendent turned back and our men rowed hard in a heavy rainstorm till dark, when we waded up a steep bank to a flat place, heavily wooded, where everything was dripping wet. By the help of a tallow candle, we found some logs not altogether soaked, and got a fire. We were in the heart of a vast swamp, many square miles in area. One could not feel alone in this solitude. The birds and the thousand little night creatures, as soon as the rain stopped, were busy, and by dawn I was awakened by the chattering of many monkeys in a near-by baleyte tree, on the fruit of which they were having an early breakfast.

A COMPOSTELA MAN AND HIS WIFE

Taken beside their house, which shows well the superior workmanship of the Mandayans in building

"Manobo," the name of the people who live in this river basin, is said to mean "Man of the River," and they are true to their name. Their plantations are close to the water; they refuse to make trails even when it would save them two-thirds of the distance, but follow the winding water courses; and they use the lake fish, dried, for an article of food. After two or three days of this water traveling and jungle camping, we reached Bunawan, 150 miles from the sea, where is located the Central Manobo Farm School for the province, the American in charge of which gave us a very warm welcome. Not far from here, we happened to tie our baroto at night to a log which was the haunt of one or more alligators. They splashed around for hours, keeping us all awake and scaring the native men far more than they did me, since the natives have learned to dread them. Before making this trip, I was told that I would find chiefly monkeys, alligators, and water. The one who told me knew!

FARM SCHOOLS

Perhaps a week later, having said good-by to the canoe and taken to the trails, I came to Mancayo, in Davao Province. Mancayo is practically a Mandayan town, and a company of Mandayan soldiers is stationed there, to keep the peace. The very capable lieutenant in charge is a Tagalog. He welcomed us warmly, desires us to begin work, and promises to help in every way he can, saying that he strongly feels the need of congenial associations.

The various farm schools seem to me very important. The young men in charge are graduates of the Munios Agricultural School. They are showing what can be done, and their fields and gardens are in fine condition. At the school next beyond Mancayo, in an isolated place though it is, the garden contained corn, taro, sweet potatoes,

pineapples, bananas, rice, mangoes, tapioca, radishes, squash, egg plant, mustard, tomatoes, peppers, ginger, tobacco, and sugar cane. Cocoanuts, cocoa, and wild fruits grow here, also. The gardens supply labor for the ninety-six boys and girls in the four grades of the school, as they spend half of each day in the garden. This special school has probably fifty acres under cultivation.

AT BAGAG, DAVAO PROVINCE, ON THE RETURN TRIP

The men in front are Mandayans, while the man behind is a Visayan. Mr. Woodward towers above the Filipino men who accompany him

One of the teachers here spoke Mandayan and was willing to interpret for me, so we held a service in a large native house, some thirty persons being present.

PRIMITIVE MANDAYAN LIFE

After climbing a steep trail to the top of a mountain, and then wading streams halfway down it, we (my Visayan boy, who acts as my cook and interpreter, and myself) came to Pagsubangan. We were in search of primitive Mandayan conditions! There is no policeman here. In fact, they could not tell me when there had been an American in the place. The sub-dato, self-appointed ruler of the village, took us into his house to stay. Words fail to describe the conditions of life in this valley, four days from the East Coast, by an almost impassable trail.

In this house, besides the family of the sub-dato, consisting of two wives and a number of children of varying ages, there is also a second family, with a number of small children—sixteen people in all. I am assigned to a projection of the floor of the main and only room, a space about twenty-one feet square, which is elevated about a foot above the rest of the floor, so I see all that goes on.

On the opposite side is the place for cooking the food, presided over by a fourteen-year-old girl, who works like a slave. She was up before daylight to prepare the breakfast. When the earthen pots in which the food was cooked were emptied, they were left for the dogs to fight over, and she was off to work in the fields. Tonight she came home carrying a large basket of sweet potatoes; hurried back along the trail to fetch a heavy bundle of firewood, arriving just at dark. Then she prepared the family supper, consisting of sweet potatoes, corn, rice, and fish taken from the river close by. After supper, the girl took out a basket of hemp, and spent several hours, by a very dim light, in knotting the fine threads of hemp preparatory to making them into "dagmay," the hempen cloth for which the Cateel Valley is noted.

SLEEPING QUARTERS

On the right of the room and the left are the quarters of the two families, like stalls in a barn. The sub-dato, with his two wives and small children, sleep on the floor on rough-hewn planks, probably five inches thick, as a precaution against spear thrusts, should their enemies attack from beneath, for the house is built ten feet off the ground.

Here before me are three long spears used in the hunt; over there are twelve pairs of jaws of wild hogs and deer; at intervals are baskets several feet high, full of hemp, prepared for making "dagmay" cloth; parts of a loom are sticking under the rafters, while a few garments are drying against the wall. There are just eighteen dogs

MANDAYAN COMPANY, STATIONED AT MANCAYO
Lieutenant Lamoresco is in front, in center

tied at intervals over the floor, so that they will not be too close to one another. Each has a rope collar attached to the end of a long stick, while the other end of the stick is securely fastened to the floor. At night the grown-up young men sleep amongst the dogs, and when a dog fight starts, as happened five or six times last night, the dogs engaged in the disturbance get properly disciplined. I'm not yet used to sleeping through such pandemonium!

But worse than this is the fact that one does not know when he may contract tuberculosis. Two persons here, one in each family, are dying of the disease. They coughed continually last night. No precautions are taken to safeguard the others, of course, for no one knows what a germ is, and they use common drinking vessels besides living in close quarters all the time.

CHANCE FOR THE MISSIONARY

Everywhere I have been among the Mandayans, I have found them easy to approach and friendly. The people at Pagsubangan, which I have just described, said they wanted me to come and live among them and start a school. They have been untouched by Romanism, here in the interior of the Davao peninsula.

Certain elements in their animistic worship could be used as a way of approach for the gospel of Christ's love, if public schools failed. In places where the public schools are at work, the head and the hands are being trained; but what of their hearts?

No force on earth can purify those minds and lives and keep them pure —only the power of God through Jesus Christ. Tonight they are dying, just as their fathers and grandfathers died, in darkest heathenism, all for want of some one to tell them the story. And Mindanao has been assigned to the American Board for missionary work! We accepted the responsibility.

TO FIND MINISTERS IN THE PHILIPPINES

By Rev. FRANK C. LAUBACH, PH.D.

I HAVE not wanted to go into detail regarding the events of the past few months until I could do them justice, and things have developed so rapidly and amazingly that I have been waiting until there was something definite to report. The above is not about the war in Europe, though one part of it is a direct result of that war, namely, the organization of 15,000 Filipinos into a "National Guard," for a period which will be, altogether, three months.

I doubt whether there was another such remarkable opportunity in any army camp for evangelistic work as there was in Camp Claudio, in Manila, and still is. Seven hundred and fifty men had signed cards deciding for Christ a week ago, when I left the camp. They have urgently requested me to come and supervise the organization of these men into classes for study for a month, and I have consented to give them that much time. They will have 1,500 before the month is up, from all indications. I am especially interested because there will certainly be some material for the ministry in the camp, among the old and new Christians. Those poor fellows seem positively HUNGRY for Christ, and respond easier than any people I ever preached to; too easily, almost.

I left the camp a week ago to come to Baguió, to teach and speak at the conference of the Young Men's Christian Association. It was a wonderfully inspiring conference. About 120 students from the University, Law School, Medical School, and High School of Manila attended. Every man had professed Jesus Christ before it ended. Half of them were non-believing Roman Catholics when it began. We also stressed very greatly, and for the first time in the history of these islands, anywhere, the claims of the ministry, producing, I think, a profound impression.

We organized a "Student Volunteer Band" for Home Missions, with a membership of fifteen who decided for the Christian ministry. This is to be the beginning of a tremendous island-wide campaign in every high school and college to get men to consecrate their lives enough to give them wholly to the ministry.

What these islands need far worse than public schools is Christ. You had no public schools when New England developed her democratic institutions, but you had the Bible. We are forcing education down the throat of these people almost *ad nauseam*, as though that, forsooth, was the foundation, instead of the by-product, of our own democracy. They need the Bible, they like it, they want it, they need to be taught it; it is the only thing that can make them safe for democracy; yet we have sent a hundred school-teachers over here to every missionary, and the American Board has failed more miserably than all the rest. The Congregational churches are lying down on their job; the Congregational young men are asleep while the harvest is growing over-ripe.

It is reported that they are going to get a thousand public school-teachers from America. Tell the churches of America to send us a thousand missionaries, for we need them worse. And if they do send all those school-teachers, as is reported, let the Protestant churches see that they are Protestant, Christian, consecrated teachers.

I have a bright idea. For the sake of missions and the world, every preacher ought to be compelled to give one term on the foreign field before he could preach, as a medical interne gets his start in a hospital. The mission field is where the moral sickness of the world is worst. After that, he would be writing letters and preaching sermons as burning with consciousness of need as is this letter.

CENTRAL TURKEY COLLEGE COMPOUND, AINTAB

The British parked their autos inside the compound

THE BRITISH REACH AINTAB

EXTRACTS FROM LETTERS OF REV. JOHN E. MERRILL, PH.D.

President of Central Turkey College, Aintab

December 15

I WANT to write a line to you tonight, although the college clock has just struck midnight. The English automobile patrol came into town this afternoon, visited the governor, and then came out to the college and put up there. Their autos are parked in front of the college now. There are ten light autos, two armored autos, and about thirty men. The officers in charge are Colonel Sir Mark Sykes, M. P., and Captain Pinchon. The former is especially charged with investigation of the refugee situation.

The men and all but the highest officers are at Dickinson Hall, where Samuel (our faithful janitor) has in haste put up two stoves. The highest officers are here at our house.

Tomorrow the leading officers go out to see the condition of the city. Samuel is in fine feather at the opportunity to be their guide; and Sarkis (Mr. Merrill's secretary) will act as translator. Most of the party go back in the forenoon, but Major Gladstone and two light autos are detailed to remain. In a few days a squadron of cavalry will be stationed here, and it is said there will be a wireless station here, also. Communication with Aleppo will be established, and quite possibly some commercial relations. So it appears that we have emerged again into the world.

ARMING THE MOSLEMS

December 19, 1918

As to local conditions, it would take considerable space to describe them fully. The Christians in the city are very much frightened, and the plain statement of facts today has many resemblances to those made before serious disturbances in other places in years past. We hope, however, that better things will happen than are feared. Major Mills is doing all he can to that end. He sent an armored car through the streets today, after having told the governor he was going to do so.

Arabs have been marauding down on the railway line, and with this as a reason *and in accordance with instructions from the Ministry of the Interior in Constantinople,* they are arming both villagers and the Moslem population of the city with Mausers.

Christmas Eve, 1918

The family here has been decreased. Just for tonight there is a sub-officer of Major Mills here, but he leaves in the morning.

In the college, chiefly in Dickinson

Hall, there must be sixty or seventy men. The tension of the danger in the city is passing, I think. The sober-minded, influential men realize that they must come to terms with the English, and that they must not allow any breach of the peace. I have never seen a time when threats of violence were made more openly against the Christians than during this last week, but it seems to me the situation is improving now each day.

RUMORS OF RECONSTRUCTION PLANS

Yesterday I had a letter from Mr. Fowle [of Constantinople], dated November 28, asking me to be ready as member of a commission to visit all our stations by rail and auto, with a view to plans for relief and rehabilitation. I wonder whether you know anything about this. He also writes about our going to America, and says that after six or eight months in America we will know more about the future of this country, and be in a position to make more intelligent plans for the future. The "our" refers to all of us who have been here. He says the tour of which he speaks should take about ten weeks, and that I should get Lyman [Rev. J. K. Lyman, of Marash] to come and take charge of affairs here in my absence. Beyond this letter I have not heard anything.

CHRISTMAS

December 26, 1918

Christmas began with soldiers coming over to serenade Major Mills (at our house), just after midnight. About seven, Miss Norton brought her orphans over to sing at Dickinson Hall and here. Some boys came over from the Boys' Orphanage, too, to sing.

I had several Christmas calls, but people do not yet feel free to come and go. The ladies invited the officers for dinner at the seminary, and invited me also. The soldiers had a big dinner of their own, and then a celebration after it, lasting until about midnight. Tonight there was a concert at the seminary. The orphans were there and a few invited guests. The soldiers sang a lot of choruses of songs with which they are familiar. One of them is a very good pianist.

Reports from Marash today and yesterday have not been reassuring. Christians there desire a resident force to insure maintenance of order. Dr. Hadidian (former interne in our hospital) is back. Both he and Major Mills were in the fighting at Jericho, on opposite sides, and they had quite an interesting time comparing notes, when the doctor called this afternoon. The interpreter left this morning, so there are no guests here now, aside from Major Mills.

INDIAN LANCERS IN A TURKISH CITY

December 27, 1918

Short-lived loneliness! Lieutenant Sanderman came this afternoon with a squadron of Indian Lancers, and is here. Then, just about sunset, five officers of the general staff arrived, and it seemed best to fix them up here for the night. So we were eight at table for dinner.

The Indian Lancers have made quite a sensation in the city. Major Mills sent some of them unarmed into the city, with a gendarme, to arrange about their rations. People wonder how many are to come and for what they have come. Such methods will soon work conviction of their peaceful intentions. Under the circumstances, my ordinary work makes slow progress.

ENTERING IN AT MAZATLÁN

By Rev. HAROLD H. BARBER, of Mexico

Mr. and Mrs. Barber (*née* Barbara Howland, daughter of Dr. John Howland, long the head of our Mexico Mission) have met with various delays in reaching their present station at Mazatlán, which is one of the towns in which the Southern Methodist Mission Board had established work which is now handed over to the American Board.—The Editor.

At last our delays were all ended, the boat came, and we arrived at Mazatlán on December 18. I'll skip over the beauties of the harbor, for I'd need a book. It certainly is a most beautiful spot. But we were more interested in the people than in the scenery. We found that the mission property, consisting of a very good chapel and a fair house, was in the care of a Methodist lay preacher, who gave us a cordial welcome. He has been helping the local pastor in keeping the church prospering. His wife insisted on getting dinner for us right away, and we had some fine Mexican food, ending up with bananas, of which there is a plentiful supply on the banana tree in the garden.

On finding that I liked cocoanuts, the boy of the family took me a few steps from the dinner table to one of our own cocoanut palms. I had seen fascinating pictures, as a boy, of "natives" climbing tall palms for cocoanuts. Now the whole scene was enacted before my eyes in our own garden, and I renewed basket-ball practice by catching the cocoanut which he dropped to me from the top of the tree. Besides bananas and cocoanut palms, our garden has mango, guava, pawpaw, lime, and coffee trees.

It was just a week before Christmas when we reached Mazatlán, and we wondered what plans, if any, had been made for remembering the day. That evening we found out. They had a rehearsal, at which between forty and fifty men, women, and children were present. The children had their parts well in hand, and about twenty-five participated. We thought so large an attendance at a rehearsal might perhaps be explained by a desire to see the new missionaries. But our pride in ourselves was shattered and our growing pride in the church was increased greatly when, the next evening, at least as many were present; and every night up to Christmas fully forty were present, either to take part or to listen.

Christmas Eve there were over two hundred present. The songs and recitations were given splendidly. The program was headed by a little, three-year-old girl, who sang and then gave a short recitation. She was dressed as an angel, with little white wings, and sang the angels' song. Later they had a scene representing the shepherds in earnest conversation, when suddenly singing was heard, and in a moment a group of angels appeared behind and above them (on a hidden platform).

After the program, which included several dialogues of which they are very fond, was completed, the curtains were drawn back and a beautiful tree revealed. In place of the conventional evergreen, we had a native orange tree, which was just one mass of little, shining oranges. Besides the natural beauty of the tree, we had plenty of paper chains made in the national colors, silvery stars, etc., which we had directed the children in making.

What touched us most of all was the presents. This group of real Christians has been left entirely to itself for nearly two years. They are led by a native pastor, who works in his machine shop all day, and then gives his time on Sundays and on Thursday evenings, and as much more as possible, to the church. None of them have much money; and yet they have not only kept the church alive and out of debt, but have kept it very much alive, and have a number of candidates ready for admission to the church. Poor though they are, they felt that Christ-

mas was the time to make others happy, and so they invited in the poorest children they knew. The flourishing women's society, organized by themselves, had prepared about 150 presents, toys, dolls, and especially children's clothing, which they had made. These had been carefully apportioned, and were received with gratitude.

There was another plan which they carried through successfully. They had a good number of inexpensive Testaments, sent free by the Bible Society. They had placed a flower in each one at the place where the Christmas story is told. These Testaments were given to any outsiders who desired them. At such a time they were naturally very gratefully received.

I spoke of the lay preacher who is here in the mission house. Both he and the pastor of the church are only self-trained laymen, but both are the finest type of consecrated native workers. The one here in the house is a tailor, and works successfully at his trade. We have lived with the family for the three weeks we have been here, most happily. He is ready to do anything for the sake of the church, here or anywhere else, and we plan to put him in charge of one of the pastorless churches very soon. He has shown much ability as a pastor previously. If he and his family and the pastor of the church and the whole church, in fact, are a sample of what the Methodists can do, I take my hat off to them and say, "Almost thou persuadest me to be a *Methodist.*"

There is plenty of opportunity for touring work. There are a number of communities with good-sized groups of believers. Some of them are without pastors; some have pastors who have failed them and are leading them astray. Others, such as the one here, have laymen who in a spirit of true consecration are striving to hold the groups together and carry forward the work. Everywhere there is the pressing need for wise leadership and guidance. One cannot but be overwhelmed by the need, and yet spurred on by the possibilities. There are groups all around here who have heard something of the gospel; then mission work stopped during the revolution or recently, with the withdrawal of the Methodists, and these groups have been left to struggle on or fall by the wayside. Certainly it is true here that "the hungry sheep look up and are not fed."

Cannot the magnificent spirit of consecration which made our boys eager to get to the front in Europe find expression now in service in the still greater campaign? Cannot the splendid spirit of generosity which marked our war efforts be extended now in helping sustain and carry forward, not only civil liberty, but freedom of the mind and soul from such tremendous shackles of ignorance, superstition, and sin as are everywhere apparent here and on other mission fields? There are splendid opportunities in this great, new field on the Western Coast, and we hope to be led aright in meeting the problems and in laying it before Mexico's friends.

WISDOM IN BRIEF

I know soul work is the most important work in the whole world.—*Mrs. Kieng-Kieng, Bible-woman at Changgui, Foochow Mission, China.*

We have reached the end of the fight, but we have not reached the goal of the entire campaign. . . . The moral spirit of the nations must provide a moral climate, in which every people will be able to mature its own genius and make its own contribution to the common treasure of the race.—*Dr. J. H. Jowett.*

DR. ANDRUS, OF MARDIN

By R. STANLEY M. EMRICH

WE have the memory of the overflowing life of him—the spring in his walk, his dash and vigor in the saddle, the resonance of his voice, the contagion of his laugh, the mobility of his responsive face, the gleam in his eye. And with this buoyancy, this resiliency of physique, a mind keen and swift, never weary of acquisition, a spirit eternally fresh, carrying in the fullness of years the mirth and laughter of youth.

REV. ALPHEUS N. ANDRUS, D.D.

Born July 17, 1843
Died January 12, 1919

For some of us life is gray and somber. His life abounded in color. There was the plain, with its gold and white, greens and browns—plain of the Arabs which he loved—the brilliant hues of sunset fading into purple and gray. How often we watched them together!—the light and laughter of children playing on the housetops, the music and song of wedding processions moving through torch-lighted streets, the wail of mourners and the funeral dirge. All this was his, and more. 'Twas his, indeed, to say:—

"I have eaten their bread and salt,
I have drunk their water and wine.
The deaths they died I have watched beside,
And the lives that they lived were mine."

He was a true democrat of the Kingdom. As he loved one he loved all—men of all creeds, of all races, rich and poor, worthy—and unworthy most of all.

Love may be an act of will. With him it was, as the Arabs define it, rather an inclination of the self toward the object loved.

His capacity for forgiveness was the high-water mark of his greatness. He knew no grudge; his judgments on another were without shade of resentment or complaint.

He was rarest of friends. We always knew where to find him; he was a royal playfellow; he was always all there and first in the fun. Half-heartedness was unknown to him. He always brought cheer.

On the eve of his departure, prepared and waiting to go, straining at the leash, another summons came. Playing the game to the last, with typical gesture and vehemence he declared that "Inshallah" (if God will) he would soon be on his way to that work and land dearest to his heart; and five minutes later had fallen asleep.

"We see his place"—the Arabic idiom beautifully says of one who is missed. Mardin will be eloquent of him, reminding us of our loss and reminding us of our gain. A singular honor was bestowed upon Dr. Andrus by Williams College, his Alma Mater. Being far away in Mesopotamia, she conferred "*in absentia*" the degree of Doctor of Divinity. Today, again, present in the spirit, absent in the body, he receives the laurels of all who love and honor him.

HIS PASSING AND HIS LIFE'S WORK

Dr. Andrus, born in New York City, graduated from Williams College in 1864, from Union Seminary in 1867, had been for fifty years a missionary of the American Board in Turkey. He

died in Poughkeepsie, N. Y., whither he had gone to administer the communion service in the First Presbyterian Church, of which he was a member. The funeral service, on January 14, was held in this church edifice, and was conducted by the pastor, Rev. John McNab. Rev. George Schofield, president of the North River Presbytery, of which body Dr. Andrus was also a member, officially represented the Presbyterian fellowship. Rev. F. W. Macallum, D.D., for many years a co-worker in Turkey with Dr. Andrus, participated in the service, as did also Rev. Edward F. Carey and Rev. Richard Stanley M. Emrich, of the Mardin mission staff. A former pupil, Rev. Alexander Hermes, rendered his tribute of loving respect. The prevailing emphasis was upon Dr. Andrus's admirable spirit of optimism. Reference was made to the crowning work of his life as the translation of the New Testament into the Kurdish language. He had proceeded with this work as far as the fifth chapter of the Book of Revelation when the end came. This Arabo-Kurdish manuscript is the only one in existence, and is perhaps the most important document in the world for the future salvation of the Kurdish race. The copy, in two parts, is still in Constantinople.

THE CITY HALL, PRAGUE, CZECHO-SLOVAKIA

IN PRAGUE, CAPITAL OF CZECHO-SLOVAKIA

WE are indebted to Rev. Albert W. Clark, D.D., senior member of our mission in the Czecho-Slovak republic, for the description of some of the historic and interesting spots in that land. Of the City Hall and the square before it, he says:—

"The Huss monument, built at great expense, faces the City Hall of the Staromestke Namesti, or old city place of Prague. As you look at the picture you do not see this monument, but another which was erected to mark the downfall of Bohemian liberty, in 1620.

"Near the tower of the City Hall you see a little chapel, from which the twenty-seven noble men stepped forth to their bloody execution. Back of this chapel is a little prison, where the twenty-seven martyrs spent their last night before the execution. When you visit Prague, you may sit in that low prison, where earnest prayers were put up. Is not the Czecho-Slovak republic a partial answer to those prayers? On that eventful day of blood, June, 1621, the sword of the executioner was busy from morning till night. In the left side of the tower is a famous astronomical clock, that was ticking when Columbus discovered America. One by one, some of the grandest men of Bohemia gave up their lives on the City Square or the Grosset Ring of Prague.

Y. M. C. A. HOUSE AND CONGREGATIONAL CHURCH

"It was a long time before we could secure money for such a substantial building. But at last a generous Scotchman, a dear friend of our mission, came to the rescue with over ten thousand dollars. What joy to build!

"The Y. M. C. A. meets in the left of the house. The secretary's and pastor's homes are at the top, and the hall for our gospel meetings is at the right. Only one window of the large hall is seen. There is a large gallery; and in the main room, with gallery and small hall, can be seated 800 people. In the basement is a printing press that renders valuable help."

THE Y. M. C. A. HOUSE IN PRAGUE

One window to the right is in the large gospel hall of the mission, which seats 800 persons

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One of the teachers in the American School of Gedik Pasha, in Stamboul, Constantinople, writes on December 6, 1918:—

"I feel as if I were coming forth at the resurrection. When we begin to receive letters from America once more, we shall feel that we are really living again in the world.

"It was worth living through a great deal to see the fleet of the Entente come in. Our terrace at Gedik Pasha commands a superb view of the Marmora. Early in the morning of November 13, big columns of smoke were descried upon the horizon. We could scarcely get dressed between our eager scanning of the sea through our glasses. Then, to be in good condition, we did take time to go down to breakfast, which we ate hurriedly, after singing 'My Country' and 'God Save the King,' and a heartfelt prayer of thanks. Then, together with American and English friends who were assembling on our terrace, we watched the forty-two ships—English, French, Italian, and Greek—come in, silently and majestically, convoyed in groups by torpedo boats, and hovered over by big airships that rose from a ship anchored far out. Was it not a beautiful omen of hope for these poor peoples, that a lovely rainbow appeared against a dark cloud in the west while the sun was breaking through in the east?"

A CEYLON WOMEN'S CONFERENCE

By Mrs. GILES P. BROWN, of Manepay

FOR a few years past, Jaffna churches have shared in the special evangelistic campaigns, for a week each year, as planned by the committee of the South India United Church. During the week of special prayer and big meetings, house-to-house visitation and personal work, the Christians took part and received great blessing. The follow-up work has been very important, and in different localities has been pushed more or less, with varying degrees of enthusiasm. But a week—what is that? We must lead them to undertake sustained effort, and lift them somehow to a higher plane of daily endeavor.

We missionaries who were planning especially for women prepared a pledge enumerating many kinds of Christian work, from which each woman should be asked to choose her own special service, which she would promise to undertake regularly for one year. We made out the following list in consultation with several of the leading pastors, and had 2,000 sheets printed, with place for signature and date. We set before ourselves the goal of securing at least 1,000 signatures in our various churches.

The pledge card reads as follows:—

MY SERVICE

Trusting in divine help, I promise for one year to undertake the kinds of service which I mark in the list below:—

1. I will attend Sunday school regularly.
2. I will teach in Sunday school.
3. I will try to bring new pupils to the Sunday school.
4. I will go to prayer meeting regularly.
5. I will give regularly to the collection at Sunday service.
6. I will subscribe and give monthly to the church.
7. I will have family prayers.
8. I will teach children to pray.
9. I will teach children to sing.
10. I will teach children Bible verses.
11. I will give daily to the mite box of the Women's Missionary Society, with prayer for the work.
12. I will attend the sewing meeting regularly.
13. I will bring to meetings some one who would not otherwise come.
14. I will pray and work for the conversion of some individual.
15. I will send my servants to meeting regularly, and pray for their conversion.
16. I will be one of a band to do gospel work in the villages.
17. Every Sunday afternoon, either alone or with others, I will do gospel work.
18. I will try to be a peacemaker.
19. I will try to do for Jesus the kinds of service spoken of in Matthew 25, vs. 35 to 40.

The problem that now arose was how best to present the pledges to the women to get them to sign; how to make them feel the importance of each item; how to inspire them with an ambition and strong desire to undertake new work. We decided on a four days' Conference for Christian Work at a central place, Manepay. Printed notes of invitation were sent to every church, asking the women to come and stay the four days, and announcing that the noon meals would be free to all and that night accommodations would be arranged for those coming from a distance.

We planned the program, basing the subjects on the pledges. We gave the first day to duties of the home, the second day to the church and neighborhood, the third day to the world. The fourth day was for consecration. For each subject we chose usually some layman or woman to speak who was conspicuously successful in that particular line.

The last half-day was given to a consecration meeting. The pledge slips were passed. Eight pastors gave brief talks on subjects of the pledges. Then followed the observance of the Lord's Supper, a very impressive service. Then we had a testimony meeting, in which the women, following each other

in rapid succession, spoke with deep feeling on the blessings they had received and their resolutions for work for the Master. At the close, a committee of young women, with pencils, helped the older women, who could not see without glasses, and all present signed the slips, marking the special kinds of service which they would undertake.

The attendance was over three hundred, and the women came from twenty different churches. Very comfortable resting rooms were provided in a near-by bungalow. The printed invitations had contained a request that the women come plainly dressed, without jewels; and this feature of the meeting was a real help to the spiritual tone of the assembly. Altogether it was a wonderful meeting, and the women were greatly inspired and roused by it. Now we are following it up by securing pledges from others who did not attend. In the more distant churches, from which there was but a small delegation, we are planning to have an all-day meeting, repeating, in a condensed form, the main topics of the conference.

THE SHORE OF CEYLON

We hear on all sides of the greatly increased attendance at Sunday school and all kinds of prayer meetings, and new activity in village evangelistic work. We are planning to organize a Women's League for Christian Service, with secretaries for each principal department, as Sunday school work, temperance, Red Cross sewing, home and village evangelism, etc., and we aim to develop leadership in the Tamil women.

Inghok, China

"It is true, and a thousand times true, that the Church is making good. Missions are the one great, pulsing, vitalizing force, out here in the East, that is molding the new civilization."—*Edward H. Smith, of the Foochow Mission.*

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JANUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1918	$82,688.75	$5,495.77	$3,860.92	$596.61	$1,300.00	$2,766.50	$96,708.55
1919	88,803.15	7,079.35	4,306.71	5,867.98	25,000.00	4,763.12	135,820.31
Gain	$6,114.40	$1,583.58	$445.79	$5,271.37	$23,700.00	$1,996.62	$39,111.76
Loss							

FOR FIVE MONTHS TO JANUARY 31

1918	$170,839.99	$15,367.50	$8,608.96	$140,226.62	$15,053.36	$9,810.04	$359,906.47
1919	186,168.19	16,929.79	8,729.23	152,597.24	29,350.00	13,255.34	407,029.79
Gain	$15,328.20	$1,562.29	$120.27	$12,370.62	$14,296.64	$3,445.30	$47,123.32
Loss							

A GLORIOUS MONTH

SUPERLATIVES are in order. The record of income for January is the cleanest and, on the whole, the most satisfactory in the recollection of the present officials in the Home Department. Look at the figures. Run your eye along the line of gains, and note that there is not a break. Do likewise for the five months' record, and note the same fact—gains registered in every column: gifts from churches, from individuals, from young people, income from legacies, matured conditional gifts, and from permanent funds. There may have been such uniformity of favorable tabulation in past years, but we do not recall it.

Can we keep up this pace to the end of the year? We are not likely to, because several of the sources of income are beyond our control. But as for the first three columns, covering what we call donations—there is no reason why we should not keep the colors flying well to the front. It depends first upon the ministers, next upon the rank and file of the church membership, next upon the men with a balance, who can send individual gifts. We feel optimistic in regard to all three groups. We have large faith in the Board's constituency. They have shown that they can be counted upon in a pinch, and also in the steady pull. We are glad to leave the future in their hands.

And this leads us to mention the other side of the account—that of expenditures. The truth is, working on a very conservative basis and practicing every possible economy, we have been constrained to make extra appropriations covering every dollar of the $47,123 gain registered for the five months' period. The account stands about even to date. While this is good news, it does not give ground for any easement of our efforts. There must be steady and sacrificial giving right along through the spring and summer,

and no end of education and stimulation. Our encouragement lies in the fact that we have made a good start and have a clear field.

THE WAR EMERGENCY FUND

Quite distinct from our regular finances is the special fund which the Board, at the annual meeting, instructed the Home Department to raise. This effort has been endorsed by the Commission on Missions, and is now being pushed earnestly in various parts of the country. Its purpose is to cover the extraordinary expenses connected with the reëstablishing of our work in Turkey, together with certain emergency accounts arising from the war, such as the heavy losses entailed by monetary exchange in China and India. We must have not less than $100,000 for the personal outfits of the Turkey missionaries and for their traveling expenses; the other items lift the sum needed to $200,000. Obviously we cannot cover unprecedented charges like these out of our current receipts. Our only recourse is an appeal for extra individual gifts. Since the three Woman's Boards are caught in the same financial situation, it has been decided to give them $75,000 of our $200,000 fund.

We are glad to report that great interest is being taken in this effort, and that good progress is being made. The only objection we have heard is that the sum is pitiably small; that we should be asking not for $200,000, but for $1,000,000. Undoubtedly we could use $1,000,000 and even more in Turkey and elsewhere, under the new world conditions which have arisen; and some day, possibly when Dr. Barton returns from the Near East and reports upon its conditions and needs, we shall want to state our case in a very large way. The problem just now is to get our Turkey missionaries back on the field, and equipped to live healthily and work effectively. It is for this that we now appeal. We ask for extra gifts designated for this emergency fund, the same to be paid, if possible, by July 1. It takes, on the average, $500 to place a married missionary at his station equipped for work. We are sure there are friends who will crave the opportunity to contribute this amount, perhaps naming the missionary who is to be speeded on his way. Quite a number of Liberty Bonds are being sent in for this fund, and we are looking for a good many more. Will you not consider that method? You may not have the cash to spare or the balance in your check book, but how about those $50 and $100 bonds you bought to help win the war? Now that the war is won, can you find a better use for them than this rehabilitation work of the Board? Readers of the *Herald* need no urging in a matter of this kind. They only need to know.

STRAWS

On January 13, the Missionary Education Movement arranged for a banquet at the Hotel Astor, New York, in order that its friends might listen to a series of missionary addresses. The price per plate was three dollars, and arrangements were made for an attendance of 150. When the program was announced, 700 people sent in applications for tickets. Needless to say, the occasion proved to be one of great interest and power.

A secretary of the American Board recently gave an address in a wealthy and cultured New England church, which was said to be the first address of its kind in that edifice for nearly twenty years. It had been supposed that the people were not in the least interested in missions, and the pastor had fallen in with that idea. When a new minister took hold, he at once arranged for a series of addresses covering the principal lines of denominational activity, the American Board standing first on the list. The secretary was given the closest attention by a large audience, and when it was announced that he would address the Men's Bible Class after church, prac-

tically the whole congregation remained to hear him. It developed that the people were fairly hungry for missionary information. One of the leading men of the church, as soon as he reached home, wrote his pastor a letter thanking him for giving them such a chance and enclosing a check for fifty dollars.

One of our largest churches in the West, whose pulpit was vacant, recently sent one of its members eastward to find a new pastor. When he asked the committee for instructions, he was told that they wanted first of all a man of genuine spiritual experience and message, and next to that a man who could put them in touch with the "world program of the Congregational denomination." It was explained that they were tired of thinking and working solely for themselves, and wanted a pastor who would give them a broader outlook upon life.

Of late, the American Board has been giving a series of Saturday afternoon lectures in Pilgrim Hall, in Boston, under the title, "The World in Reconstruction," in which missionaries on furlough have been presenting the national and international aspects of their work. The experiment was entered upon with a good deal of trepidation lest an adequate audience should not be forthcoming. The missionaries were warned that they would have to take their chances as to getting a hearing. Imagine our surprise when Pilgrim Hall was filled to its capacity at the first lecture, while at the second there were people standing around the walls.

SUNDAY SCHOOL GIVING IN 1917–1918

For two years the American Board and the three Woman's Boards have united in the preparation of graded missionary material for use in our Sunday schools. They have united also in their financial appeal, suggesting that schools divide their foreign mission gifts evenly between the American Board and the Woman's Board of the district. The record of the gifts for the year ending September 1, 1918, is now complete, and offers an interesting comparative study with the figures of the previous year.

The total gifts from Sunday schools have been $23,823.46, almost equally divided between the American Board ($11,939.20) and the Woman's Boards ($11,884.26). This total marks a gain of $3,340.95 over the year 1916–17, $1,795.31 going to the American Board and $1,545.64 going to the Woman's Boards. Taking the Woman's Boards separately, the figures show a gain for the W. B. M. and the W. B. M. I., but a loss for the W. B. M. P. The American Board figures show a gain in each district.

Not only have the gifts increased, but the number of schools contributing has increased as well. In 1916–17, only 1,108 schools gave (20½ per cent); in 1917–18, 1,244 gave (23 per cent). During the last year, 501 schools contributed to the work of both Boards, as against 384 the previous year. Of these 501, 204 gave equal amounts to both boards, a gain of thirty-six.

We had hoped this year to see a marked decrease in the number of schools giving to one Board or the other, exclusively. In that we have been disappointed, for 741 schools have given to either the American Board alone or the Woman's Board alone, as against 724 in the previous year. In the Interior District, for example, there was a decrease of thirty-two in the number giving exclusively to the W. B. M. I., and an increase of forty in the number giving exclusively to the American Board! In all three districts there has been an *increase* in the number of schools giving to the American Board only, despite all efforts to win schools over to the 50-50 plan.

Taken as a whole, the showing for 1917–18 is most encouraging. A gain in gifts throughout the country and a gain in the number of schools contributing! Let's make an even better record in 1918–19.

FOREIGN DEPARTMENT

THE NEARER EAST

"A Great Page of History"

"At last the fighting is over, so far as Turkey is concerned," writes President Gates, of Robert College, Constantinople. "Your missionaries in the interior, who have held to their work, are heroes. I have no words to express my admiration for what those women have done. Mrs. Dewey, Diantha, and Miss Graf, in Mardin; Miss Graffam, in Sivas; Miss Cushman, in Konia; the circle in Marsovan and Aintab, have endured privations and opposition, won the sympathy of officials or overcome their opposition, borne the drain upon their own sympathies with the suffering ones about them, relieved distress, and administered funds. It is a great page of history they have written, my faith!"

"We are all well, and long for news of our loved ones and our country. . . . When the mails are open, send me a newspaper, if you love me. We have worn out our clothes, our shoes, and our teeth, but we have not worn out our love of our country. I am proud of the fact that she seeks no room for herself. God bless her!

"We have about five hundred students in our college, and our work goes right on. Our engineering college has won a splendid place here, and there is a great future for it."

After the Armistice in Smyrna

Rev. Cass A. Reed, dean of the International College, in Smyrna, in a letter dated December 1, 1918, gives facts as to the situation and hopes in Smyrna just after the armistice was signed. No letters from outside had reached Smyrna at the time of his writing, and

ROBERT COLLEGE, CONSTANTINOPLE

This view is from the rear of the college; the front of the institution looks out upon the water

of course he is eager to hear from the Relief Commission and his associates who are in the United States before making many plans. In the course of his letter he says:—

"A large party, the last, we had supposed, of our prisoner guests, is leaving tomorrow, but we now learn that others are coming. Of course they do so with our full approval. School has been interrupted by a shortage of trains and bad weather, making it impossible for boys to walk; but now our friends are taking control, and things will go on better. However, we have been sorely disappointed that so little apparently has been done here in the month. Prices are still soaring, and this winter promises to be a hard one.

"No one knows when the harbor will be open. Presumably the delay is due to physical causes; but many think it due to the fanaticism of the Smyrna Greeks, who all think that this vilayet and about everything else worth while in this part of the world will go to them, since, 'of course,' they finished the war. We wish things would move along a little faster; but when one considers the amount of work to be done, one cannot well criticize. So far, only a small force from outside has come in.

"The army is rapidly being demobilized, and we see many soldiers returning to their homes. Several of our students have come back from the army, and we are facing the problem of providing for some who want to go on with their work and have no means. Will not some of the friends who have so lavishly given for the relief of the poor in the war time now come forward to supply us with funds to complete the education of really promising young people, who have had their work interrupted? We hope so, for the need is great.

"Our local property, *i. e.*, the old college, which we voluntarily tendered in 1914, and the adjoining kindergarten building, asked for in 1917, are still occupied by the Railway School, but are at our disposal whenever we want them. It may be they will be used now for some of the British and Indian troops (prisoners), of whom, contrary to our expectations, more are coming. However, the buildings are at our disposal.

"The property of the Scotch Mission is being returned to its owners, though in a rather bad condition. One of our Armenian friends has recently succeeded in getting possession of valuable property at a place where no outside friends have yet taken any control."

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Winter in Jerusalem

Writing on December 6 from Jerusalem, Capt. Isaac N. Camp, who was on his way to Sivas when the war broke out, and who has been serving in the British army for some time, sends New Year's greetings, and says that many of the American Board pe ple are in and near Jerusalem.

"One day, when in Salt, I think the majority of the Sivas station was present, namely, Dr. Charles E. Clark, Mrs. Lillian C. Sewny, and myself. I often see Dr. and Mrs. Marden (of Marsovan) and Dr. Dodd. Mrs. Camp works with the Red Cross in Jerusalem, so comes to know more people than I do.

"I suppose you are planning great things for the future of the Board's work in Turkey and elsewhere. But for a long time to come the pressing need will be for relief workers and reconstruction.

"The winter weather has just set in here. The wind is high today and cold. A year ago today I was with a division marching through cold, mud, and rain, about halfway between Hebron and Jerusalem. It will be a year, December 9, since my memorable ride into Bethlehem, and the beginning of my three weeks as acting military governor there. I can scarcely realize that a year, with all its history, has passed since that time. What will another year bring, I wonder?"

As It Looks in Palestine

A letter, dated December 15, 1918, from one of our Turkey staff now doing relief work in Palestine, contains the following *résumé* of peace problems as he sees them:—

"If the Peace Commissioners are satisfied with plausible promises of the Turks, and do not exact positive guarantees of reform, which ought to include most of the empire, we shall soon have trouble again. Intrigue is active, and the lack of comprehensive ideals for the people as a whole, rather than for each smaller race, is sure to bring future trouble. A stable government, controlled from outside, with a federation of the different peoples or sections of the country for some years to come, can only give peace.

"The Turkeyfying process of elimination was in a sense quite as logical as the ideas of some today on self-determination. Certainly the problem right here will be a most difficult one between the Jew and the Gentile.

"We have just heard that the need is great among the refugees beyond Jordan. These are Armenians who cannot find means of getting to Jerusalem or to Port Said, because there is no available transportation. The problem in the Lebanon, as well as all through the empire, is transportation. Even if you have trucks, the roads are so bad you cannot get through in the mud."

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Her Work at Port Said

One of the Turkey missionaries who was home on furlough when the war broke out was Miss Isabel M. Blake, of Aintab. Miss Blake had been on the field but one term, and utilized her detention in America to do some additional studying at Columbia University and elsewhere; then taught for a time at Hampton Institute, and later became a member of the Red Cross Unit led by Colonel St. John Ward, which went to Palestine.

When the expedition reached Egypt, the refugee camp at Port Said entered a claim for helpers; and Miss Blake, having the languages needed and also experience in mission work, was detailed to stay for a while and serve on the staff of the camp's managers. A paragraph in a recent letter from her runs as follows:—

"I don't know whether you know just what my work is. I am head of the clothing department, which means clothing all new refugees, as well as the old ones who are not able to be self-supporting.

"This includes purchasing all materials, managing the industry of making the clothing, distributing, keeping the accounts, and running a small shop where the refugees who have money may buy. We are also hoping to supply some clothing for farther north, and I have this week opened a shop for that purpose, and am at work on a sample consignment."

Miss Blake is a skilled teacher, and made a remarkable record when studying at Teachers' College, New York, a few years ago. She seems to have been able successfully to turn her abilities toward trade and manufacturing, but is eager to get back to her mission field as soon as the way shall open.

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Spinning Wool in Mesopotamia

Sent from Bagdad up a branch of the Tigris to Baqubah, to organize relief camps for the 35,000 Armenian and Syrian refugees gathered there, Prof. Theodore A. Elmer, of Marsovan, bethought him of methods used when he was doing relief work in the Caucasus. The British Military Director approved, and within two months a wool industry was well under way.

Mr. Elmer was one of the professors in Anatolia College, at Marsovan, when the war broke out. He brought his family home when the Americans were advised to leave the interior of Turkey, but went back himself to do relief work in the Caucasus. Driven out of Turkey a second time, he went up to the Trans-

Siberian Railway, thence to Peking, and was in Japan, on his way back to the United States again, when he was summoned to join the American Persian Relief Commission. He made all haste, via Hongkong, to Colombo in Ceylon, and thence to Bombay. From Bombay the English, treating the Commission as guests of the government, sent them and their loads of supplies on a British transport to Bagdad.

The refugee camps at Baqubah were organized quickly and efficiently by the British authorities, Mr. Elmer's knowledge of the native languages making it possible for him to assist the officers in various ways.

He writes of his Mesopotamian experience:—

"I remembered our industrial relief work in the Caucasus, and decided that if it were possible to carry on the kind of work in the city of tents at Baqubah I would do so. I first saw the military director of local resources in Bagdad, and learned from him that we would be permitted to purchase wool in the local market, provided we would manufacture woolen yarn for the man who had the army contract for woolen blankets.

Two Thousand Spinners

"I immediately bought enough wool to make a beginning of manufacturing woolen yarn among the refugees. This was in late September. At the end of October, when I received orders to proceed northward through Persia to Resht (near the Caspian Sea), this woolen industry was growing by leaps and bounds. We were employing 2,000 women at spinning yarn when I left, and several hundred others at combing, etc. We were in a fair way to being able to employ all the thousands of women in the refugee camps, and also to make the industry self-supporting.

"We have been detained for a week here in the Persian Base Rest Camp, at Ruz, on account of a great rainstorm which has flooded the country and made travel impossible. I can understand now why the people smiled at Noah when he built his ark, and why he smiled at them when the flood came!"

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The H. C. L. in Smyrna

Late in October, Miss Minnie B. Mills, of the American Collegiate Institute in Smyrna, in the course of a letter to her home, gave a glimpse of the high cost of living at this school for girls, under war conditions:—

"First of all, I can say I am well and busy with school work. Our mercies have been many, these four war years. While many schools and other institutions in the country have been shut down, we have been able to continue our school. The conditions under which we worked have been hard, but bearable. Our force of workers was small. Financial questions worrying and perplexing, prices terribly high; yet we managed.

"You would be amused to know of some of the things that are a great treat. We can't afford potatoes more than about once a week, and oh, how good they taste! At present they are 40 cents a pound. Sugar has been as high as $5 a pound, and is still over $2; tea is from $7 to $8 per pound, and not good at that; milk is at present $1.68 an *oke,* which is just a little quart. It used to be 9 cents. Butter is over $3 per pound. White bread was 45 cents per pound all summer, but dropped the last week to nearly 30 cents. Nothing is cheap.

"Fruit, both fresh and dry, is about ten times its normal price. Cloth of all kinds runs up from twelve to twenty times, and thread from thirty to forty times. Salaries and wages are increased, but not in proportion to cost of living. Our salaries remained as formerly until July 1, 1917; then it became impossible to get on, and they were increased. We have lived as simply as possible, and spent little except on food. Every one is much reduced in wardrobe, but we have managed."

Relief Methods in Marash

Rev. Edward C. Woodley, of Marash, in the Central Turkey Mission, takes the opportunity of one of his earliest letters since communication with America is possible again to describe the relief work done from Marash. He says:—

"Our relief work began in 1915, and at that time was of a threefold nature: (1) Aid given to Armenians who were being sent into exile; (2) aid given to specially needy cases locally, through the native churches—Protestant, Catholic, Gregorian; (3) money used in industrial relief.

"Industrial relief took the form of cotton spinning and weaving. We bought cotton in the pod and finished with a strong cloth, somewhat like a light canvas. This cloth was largely sold to the orphanages, and used in making clothes for the most destitute and prisoners, the latter being often practically naked. This work was finally rendered impossible by the prohibitive price of cotton. When in operation, it employed about six hundred women, partly Moslem, but largely Christian.

"In 1916–18, we did our relief work largely through the churches, though we held a strong control over funds from the start. We always held the right to make any inspection, personal or other, to see that the distribution was made fairly. A rough average of the destination of the distributed money, on the basis of 100, is the following: Gregorians, 50; Armenian (Ninate Catholics), 20; Latin Catholics, 5; Protestants, 25. This proportion was subject to variations, as the work of exiling proceeded. Some communities lost more heavily by this method of legalized massacre than others.

Return of the Remnant

"In 1918, the situation became more complicated by the return of the remnant. These poor people, who had passed through experiences to which history affords no parallel, began to find their way back to their old homes. It was a perilous business. The Government and the Turkish people were still very hostile. The exiles returned in disguise often, and at night. They had to conceal themselves at once. Even so, many were hunted out and again sent forth on the road to die. Read Hebrews 11: 36–38, as true of the church here as of the church of the first days. To reach these people with relief was not easy. They had to be given aid in such a way as not to awaken suspicion, which might result in their death and the arrest of all our work by interference with us personally. But in one way and another we managed to distribute considerable relief funds to these people, while still carrying on general relief, as before, through the churches.

"After the signing of the armistice, the situation became still further complicated by the coming of straggling exiles, not originally belonging to Marash, but temporarily compelled to remain there because of the coming of winter. These came originally from places north of the Taurus, as Sivas, Erzroom, etc., and also from the region about Marash. Their condition was pitiable. They had no relatives or friends in Marash. Their villages had been largely destroyed. They had no money and were clothed in rags. Some had hardly any clothing left. As their numbers increased, we felt compelled to withdraw aid from the Marash people, not because they were not destitute, but only because the need of these people was still greater. This occasioned some complaint, but we had to disregard it.

Facing Reconstruction

"The great need now is more money and an organization for administering relief, without the menace of Government or other interference. The work must henceforth take a somewhat different form. Money must be used as before for assistance to those who would otherwise perish, and also for

repatriation and rehabilitation. Many Armenians are in distant places and cannot get home. Those who return, in many cases, find demolished houses, uncultivated fields, vineyards run wild. They have nothing left but their lives, and must begin again. A vast work of reconstruction must be done, and administrators and money are necessary."

Advices from Siberia

Writing on a Red Cross train going east in Siberia, Rev. Ernest A. Yarrow describes some of his experiences in Vladivostok, Omsk, Tomsk, and Irkutsk; then goes on to say:—

"The Russians have gone absolutely to pieces. There are indecision and petty rivalries in every town. Just before we arrived at Tomsk, there was a Bolshevik uprising which came very near succeeding. Just after we left Omsk, the government, on which all hope had been set, fell, and Admiral Colchak was made dictator. He arrested some of the leaders of the opposition, and immediately Seminoff telegraphed that they were his men, and if they were not immediately released he (Seminoff) would oppose Colchak. In furtherance of this threat, Seminoff cut the telegraph wires, and we cannot get into communication with Vladivostok now except by way of Peking.

"The Czecho-Slavs, who were drawn into conflict with the Bolsheviks against their wishes, are getting dissatisfied with the situation and are longing to get home. They have been under a terrible strain, and are getting practically no support from the Allies. They are opposed by large forces, and their reserves are being used up. If they give way before the Bolsheviks, as there is every prospect of their doing, it will be worse than hell here in Siberia.

"From my own observation and the experience of others in close touch with the situation, the real help that the Allies can give Siberia is to send in large supplies of medicines and clothing and shoes, which can be sold at a nominal profit. The people have the money, but there is nothing to buy. The Allies are doing nothing to give them this relief, and there is a great dissatisfaction among the people, with a tendency to favor the Bolshevik *régime*, which at least gave them lower prices than now exist.

"There seems to be no national spirit left, and there is a great deal of profiteering and exploitation of the people among the Russians in control. The concensus of opinion of those who are the closest in touch with the situation is that the Allies either ought to put in strong police forces and take real control of the country, or else withdraw entirely and leave the people to fight it out among themselves. Everybody with whom I have talked believes the present policy to be impossible of affording any solution of the problem. The activities of the Red Cross and Young Men's Christian Association, which are the only organizations doing any active service, are only slightly touching the situation, and their activities will be curtailed the more successful they are."

THE BALKANS

Plans in Salonica, Greece

"The Allied fleet is really in the Bosporus and the British are in control in Constantinople. Better news than this is not humanly possible out this way." So writes Rev. J. Riggs Brewster from Salonica, late in last December. Mr. Brewster's letter is full of plans about the Salonica field and its opportunities. The station has asked for two missionary families to work among the Greeks in Salonica; for two missionary families for Monastir; for two ladies to work in the Woman's Board Day School here, and two for Miss Matthews's school in Monastir. He says:—

"The Allies have opened up Macedonia, and probably the attitude to foreigners in Old Greece will be differ-

PART OF FIVE-MILE PARADE OF REPRESENTATIVES FROM THE MERCANTILE GUILDS AND FROM THE SCHOOLS IN CELEBRATION OF THE ARMISTICE TIENTSIN, CHINA, NOVEMBER 14, 1918

ent under the Liberal Venizuelos government. The Greek Protestants need our help and ask for it. In my opinion the greatest need is for men, not money; persons, not purses. But the money must follow the persons."

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CHINA

Celebrating Peace

In Peking

Rev. Lucius C. Porter, of Tunghsien, writes:—

"With the end of the war and the establishing of real bulwarks for freedom and democracy in Europe and the Near East, the Far East becomes the field in which the problems of freedom and democracy require most careful attention. . . . Here in Peking we have been sharing in the radiant thrill which the prospect of peace has brought the world around. Two weeks ago there was a magnificent parade of 20,000 students from the higher and lower schools of Peking, led by the Allied flags. It made a great impression, and helped to visualize the remarkable share that China has taken in the United War Work Campaign. You probably saw in the papers that $1,300,000 has already been raised in China, more than twelve times the quota originally assigned to China. We hope that this stupendous and remarkable fact will help the world to reassure itself that China, although she did not do as much in the war as many hoped she would, is at heart devoted to the ideals for which the Allies and America fought and won the war.

"Tomorrow is Thanksgiving, which is the first of three days during which the present Chinese Government will celebrate in formal fashion the victory of the Americans and the Allies. There is to be a large parade of the Chinese troops tomorrow, with the few companies of Allied troops in the different legations. The President gives a number of receptions and banquets, and there is to be another great student parade, Saturday night, a torchlight procession. The von Kettler monument has been taken down, and will be rebuilt here in the Central Park

as a monument to celebrate the Allied victory!"

In Lintsing

When the signing of the armistice reached Lintsing, the mission arranged a celebration and invited all classes in the city to join. Rev. Vinton P. East-

THE FIFTEENTH UNITED STATES INFANTRY SALUTING THE FLAG

In front of the British Consulate-General at Tientsin, China, on November 14, 1918, after the Armistice was signed

man describes the result in a letter recently received. The government grammar school (boys) marched up to the compound, with drums beating and banners flying. The girls of the government school, about fifty in number, were given tea, before the exercises, in the mission's girls' schoolyard:—

"Later on came representatives from the Merchants' Guild; teachers and scholars from other Lintsing schools; the heads of the Lintsing police force and of the soldiers quartered here; until 500 or 600 people had gathered in the church.

"The program included prayer and Scripture reading; an address of welcome by one of the gentry here, who just last Sunday joined our church on probation; an address by the Mohammedan principal of one of the Lintsing schools; an address by your humble servant; a congratulatory poem by one of Lintsing's scholars; a song by the government school boys; a song by the government girls' school; a song by our boys' school, sung to the tune 'America,' and with words specially written for the occasion by the school's classical teacher.

"We wonder how much of the real import of the death struggle which has been going on in Europe such an audience as we had today really senses; but if their attentiveness and apparent approval of what was said be a criterion, then we hope they begin to understand that this has been no ordinary war; and the results, under God, for Europe, for China, and for the world will likewise be no ordinary results."

In Foochow

Writing from Foochow in mid-December, Mr. Harold B. Belcher, business agent and treasurer of the Foochow Mission, says:—

"In the last few months it has seemed as though the attitude of General Li, acting civil governor, toward mission work and foreigners had changed quite a bit. The General has taken a very active part in the celebration of the signing of the armistice, and besides giving a reception at the yamen to the Allied men of the community, he also gave a big celebration to both Chinese and foreigners at the South Public Park, on November 30.

"But the capping of the climax came on Sunday, December 1, when we went over to the Methodist Church to hear Bishop Welsh give the conference sermon. We found that General Li had been invited, and was sitting on the platform with the bishop. When asked to speak a few words, he gave us an almost-sermon of about half an hour. He said that one of the reasons of our gathering was to thank God (he used the Mandarin expression, Shanti) for peace. Then he went on to tell of the sorrow and suffering that war caused, and how it was God's power that brought it to an end. Then, to finish, he asked all to pray that peace would come to China, and not only to China, but to the province of Fukien.

"You could almost hear the people gasp to hear this from General Li, who previously had no special interest in mission work, and even kept his military men from joining the Young Men's Christian Association.

"Bishop Welsh, in answer, was very good, and told him that not only would we pray for peace in Fukien, but we would pray that God would guide him, General Li, as he managed the affairs of the province."

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War and Gospel at Inghok

We print a few paragraphs from a letter written to friends at home by Rev. Edward H. Smith, of Inghok, in the Foochow Mission, which describe the crowding events of the past few months in the beautiful Inghok valley. He says:—

"It is safe to say that the church has entered a new era. Everywhere the difference is manifest. As one observant teacher remarked to me, 'The spirit of the people changed so between June and September that they are very different.' The change was like a psychic storm through the country, but, strangely, it emphasized a movement toward the church. In the midst of the perils of war, with bands of armed men moving back and forth fighting, pillaging, burning, the people have turned to the church as their only refuge. The preachers are easily the leaders in the community.

"Both north and south announce their purpose to protect the church and the Christians. The churches are crowded Sunday after Sunday, while their receipts are mounting up. For example, here at Inghok City more than $200 was subscribed for running expenses of the hospital, over $200 for the support of Pastor Ling; and in November, when our city Young Men's Christian Association was organized, the membership campaign brought in nearly 300 names and a budget of over $800 within a month. It becomes very

FACULTY AND STUDENTS OF FOOCHOW COLLEGE IN FRONT OF GENERAL LI'S YAMEN IN FOOCHOW

Taken on the day when the students paraded in honor of the signing of the Armistice (November 14, 1918). Later General Li received about 300 of them, addressed the students, then served refreshments

apparent that the era of Chinese control and support is upon us. Inghok is ready for it. We have a remarkably strong body of young men and young women who have been trained in our schools, and are now at work in the church. They are already leaders in the churches and in the Young Men's Christian Association, and in hospitals and schools.

New Churches to be Organized

"Requests are coming to me from committees and groups of men in large towns for help to organize churches. They agree to provide and furnish chapels and subscribe substantial sums for the support of the work for a term of years. I am almost driven to my wits' end to find suitable workers to man the new places. In the midst of this drive of the work, I was on a tour of the churches for the whole month of December. On the 6th I was at Chek Chioh, and a large crowd of influential men thronged the church there for Christmas exercises. A board of directors met at the close, and agreed to be responsible for eighty dollars for next year if we would send a preacher. They would also plan for a church school. Next day I toiled over the mountains to Be Kong Chapel, and there the same thing was repeated, and the village fathers all agreed to double their support for next year.

Battles to Right and Left

"During all our Christmas celebration, the northern army was in full retreat past the church door; wounded, weary, hungry soldiers, defeated and driven. We furnished drink and food to as many as we could. I decided that if a battle was to be fought at Inghok City, it would be well for me to be at home; so next morning I started. I was passed through the lines and had a talk with the general. On December 8 we had our first battle. We were all in church when the firing began, and such a stampede! The people of the city, in a body, seemed to gather up all their bedding, clothes, trunks, money, and children, and start on the run for our mission building. Our homes, our schools, the church, the Adams Memorial Community House, and the hospital were the chief objects of their flight. In short order all our buildings were filled to overflowing. I found, toward evening, a company of seventy-five women and children in a hollow in the back yard, planning to spend the night there in the December rain. We finally got them into the Girls' School. The natives tell us that between four and five thousand refugees were with us those days (some are still here). The fighting continued until after dark, and during the night the northern army retreated toward Foochow, and we passed under the control of the south. The governor and all his retinue of officials fled to us early in the fight, and they were on our hands during the whole week.

"On the next Sunday, December 15, we were again awakened by the noise of battle, and all day it was waged through the beautiful Inghok valley. During a lull in the fighting, we held our regular Sunday service, with a crowd of some four hundred men. I had to preach, as Pastor Ling and his whole family were sick with influenza. That afternoon we saw the northern army—now heavily reënforced and fitted with cannon and machine guns—drive back the lines of the southern army. Our mission houses were on a commanding hill between the two lines, and as both sides were particularly careful to respect the foreign property and the crowds of refugees there, we were able to watch the whole battle with comparative safety.

"No sooner had the southern army withdrawn than the magistrate and his retinue left us, and returned to the yamen to take over the government again. We had to go through the city to stop the pillaging which had been begun by the soldiers of the northern army. The relief of the poor people at the presence of the missionary was indeed a tribute to the work of the

church. One man said to me, as I was entering the city before the battle, 'The presence of one missionary is more protection to us than a whole army of soldiers.' I realized the truth of his remarks that Sunday evening, as I stood beside a great store and saw twenty fully armed soldiers scramble down a ladder and leave their looting, simply because one foreigner stood and looked on! I realized it again as I came back from the city to our own mission compound, where probably 2,000 people were securely spending the night, with all their children and valuables."

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Up-to-date Peking

Rev. Rowland M. Cross, in a very interesting letter from Peking which, though dated November 6, 1918, did not reach us until in January, 1919, says:—

"The most interesting movement in connection with the church life is a community survey. This is something new in China! Mr. Gamble, of the house of Proctor & Gamble, who came out to China as a tourist, has remained as an Association secretary. In looking over Peking, he came to the conclusion that our church presented the best opportunity for such a survey; and our people were not loath to have him survey a section of our parish, because they felt that such a study of the field would furnish the basis for real, constructive church work in the future, and help to make the Teng Shih K'ou church more of a community church.

"Two meetings have been held with the deacons, to get them acquainted with what is to be done and to prepare a questionnaire. A committee, composed of Messrs. Gamble and Burgess, of the Y. M. C. A., Dr. Wilder, Mrs. Frame, Miss Reed, the two pastors, Deacons Shih and Yuan, and Mrs. Chen Chang Hung, is heading up the work.

"Next Friday they hope to increase the number of men and women to sixty. These sixty will each cover five families in the district immediately surrounding the church. Lectures will be given at the Parish House, to instruct the

STORY HOUR IN THE KINDERGARTEN

Taikuhsien Kindergarten boasts of a real American doll

general public as to the object of the survey. Mr. Gamble, who has done similar work in the States, is financing the undertaking, has several paid assistants, and is prepared to devote practically all of his time to it.

Another Forward Step

"A number of the ladies of the church are busy making clothes for the inmates of the new Old Ladies' Home, which is almost completed. Mrs. Ingram, Mrs. Goodrich, and the wife of the Danish minister have assisted the Chinese in raising money and building this home, which will cost about $12,000 and will accommodate thirty. It will be possible to make additions later.

"They Learn It—Then They Go and Do It"

"The Union Women's College is full —forty-two boarding pupils and eight day students doing full work. The girls are giving practical expression to their Christian training by conducting a half-day school for poor children in the neighborhood. Seven of the girls among their flood refugees last year are this year at school in North Church. Near Cho Hsien are fifteen more who are regular attendants at church, and clamoring to go to school.

"The kindergarten has the distinction of having the granddaughter of Yuan Shih K'ai as one of the sixty-two pupils. The assistant superintendent is a young lady whose parents were killed in the Boxer days. She was sold as a slave girl, but was rescued and put into a mission school. Such a background gives her a peculiar adaptability for understanding some of the youngsters that are brought into the school.

"At the Mothers' Club, talks are given on child problems, and the social time is spent in learning how to play the games that the children like. Nineteen students are now taking the training course, coming from as far south as Nanking and as far north as Manchuria. Last spring five graduated, and went to establish kindergartens of their own.

"In one home of the better class pupils which she visited, Miss Tenney found that the father, a carpenter, had made little kindergarten chairs, and his little daughter every day had another kindergarten session with the neighbor children, teaching them the games and songs she had learned."

The Notification of an Honor

The following is a translation of the letter accompanying the awarding of Decorations by the Chinese government to Messrs. Robert E. Chandler and Charles A. Stanley, of our Tientsin station. Both men worked hard and unceasingly for months. Mr. Chandler then came to America on furlough. Mr. Stanley is still in Tientsin, and still in charge of some of the flooded districts. The wording lays special emphasis on the Christian motives by which the recipients of the Decoration were influenced:—

DIRECTORATE-GENERAL OF FLOOD RELIEF AND CONSERVANCY

CHIHLI, NORTH CHINA

Translation

TIENTSIN, 23rd Dec. 1918

Sir,

Because of the great flood of last year which has torn asunder numerous people of this province from their homesteads, with one heart and one purpose you worked unremittingly in relieving the affected. And Christlike in benevolence, neither the hungry nor the flood-stricken ever escaped your constant mindfulness, but every one had been saved from an imminent catastrophe, out of which they were once more to enjoy peace and prosperity.

Your illustrious virtue has shed light far and wide and inspired great admiration. I have petitioned our President to give recognition for the meritorious services rendered by you. In response to my request, the President has conferred upon you the Fifth Class Chia Ho Decoration, which commemorates the fact that in you personifies the golden rule of loving others with self-denial as typified by the Cross, and that such good deeds were done and blessings asked for the glory of the Lord, the only God.

I have much pleasure in forwarding you the said Decoration, with the request that you be good enough to acknowledge the receipt of same.

HSIUNG HSI LING.

(Copy)

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The Huss Division of Czechs

A correspondent in Peking quotes Dr. J. H. Ingram, who has been in Siberia doing relief work, as writing last autumn, while *en route* from Irkutsk to Omsk, in great admiration of the Czechs, who are wonderful fighters without any show of arrogance. He says that one of the divisions of their army is entitled the Huss Division. It has a black badge, with a red goblet on it, a reminder of the conflict between Huss and the Catholic Church in 1621. Huss maintained, against the clergy, that all should be allowed to partake of the Sacrament and drink the wine at the Lord's Supper. Dr. Ingram says: "It is astonishing how strong is the spirit of patriotism in this people. They will be heard from in the near future. Russia and the Czechs need all the help that we can give them."

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JAPAN

Kobe Celebrates the Armistice

Miss Nettie L. Rupert, of the faculty of the college for women, in Kobe, sends us the following:—

"Japan, with the other Allied nations, joined in the peace celebrations, and I must tell you what the school children of Kobe did and of Kobe College's part in it. One day was set apart in which all the school children of the city were to assemble at the city government building, there to form in line and march, school by school, to all the consulates in Kobe. For a background the streets were profusely decorated with flags, bunting, and lanterns. The children marched four abreast, each carrying one or more flags, and each school followed its leader, who carried the school banner. For more than two hours this army of young children marched by, waving their flags and shouting and singing.

"We waited and waited for the purple banner of Kobe College, with its three-leaf clover symbolizing body, mind, and spirit, to appear. At last it was seen, and directly behind it Miss DeForest, the principal, accompanied by the dean, members of the faculty, and the student body. As we watched the different schools pass by, we had every reason to feel glad that we belonged to Kobe College.

Red Cross Work

"The British and American Red Cross Societies have been actively doing their part to relieve the world's sufferings. During December each society held a bazaar, at which they earned a goodly sum for their work. We were fortunate in having the opportunity to hear Miss Kawai, national secretary of the Y. W. C. A. of Japan,

WEDDING FIRECRACKERS IN SHANSI

At the doorway a glorious string of firecrackers awaits the arrival of the bride and groom

and Mr. Castle, head of the American Red Cross Commission, report upon conditions in Siberia. Because of the disorganization of the Siberian Railroad, it is exceedingly difficult to get supplies to West Siberia, where they are so greatly needed. The employees of this railroad have not had any pay for three months, yet they have stuck to their job, and thousands of cars are being used as lodging places by refugees. Under these aggravating conditions, the Red Cross is doing all in its power to give relief. Messrs. Hall, Moran, and Allchin, and Misses Field, Cary, and McKowan, of our mission, are helping in that work."

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MICRONESIA

From Kusaie

A letter has come from Miss Elizabeth Baldwin, of Kusaie, in the Caroline Islands. It is dated October 15, 1918, and answers one written last July! Correspondence cannot be said to be flourishing between Kusaie and Boston, but the letters certainly bring news. Miss Baldwin writes:—

"The Christian Endeavorers are doing a good work here at present, by trying to lead all the young people into the Society, and to reclaim those who have backslidden. A company composed of members of the committees from different villages goes from one place to another, Sabbath after Sabbath. In the village where the group which I headed spent last Sunday, the evening service was more than two hours long, but there was no flagging in interest or attention. At the close of the service, four young men came to the house where we were staying, and we talked and prayed with them until midnight.

"The work of Bible translation is progressing, in spite of hindrances. The Pentateuch and the Book of Joshua are now complete, and we are working on Judges. The two boys engaged in presswork are now printing the Endeavor topics for the coming year. There are daily Bible readings with the topics, both for Seniors and Juniors, and they must be printed in two languages. When this work is completed, we hope to get out a sample edition of three Old Testament books, which have been translated, on our own small press here. We are hoping, if it is the Lord's will, to have the entire Bible prepared for them."

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AFRICA

An Emergency Call from Mt. Silinda

"Heavy fighting on the southern front; enemy made desperate attempts to break through our lines. More men urgently needed to replace the wounded and invalids. Missionaries of the Rhodesia Branch send out a special call for new recruits. If we are to make Africa a safe place to live in, we must fight to a finish. There can be no African peace until devil-militarism is put down." These are the closing words of the annual report from the Mt. Silinda and Chikore stations. Our workers in that difficult and promising field have had a hard year.

Rainfall of 140 Inches

In the first place, that section of the country experienced unusually heavy rains from October, 1917, to April, 1918. One hundred and forty inches of rain was the record for six months. The rain delayed the planting, and its continuance interfered with the cultivation of the crops. The yield of maize was only one-third the normal crop, and the mungoza crop was only one-half the normal amount. One of the missionaries writes: "Many are now without food. We have enough for the present, but have to pay about twice the normal prices. There is a shortage throughout the country. The heavy losses in goats early in the year, owing to the heavy rains and also to wire-worm infection, necessitated the purchase of far more stock than we had anticipated. Already our cattle are

suffering from the tsetse fly, and one is dead. A second one will soon go, and those who are familiar with the conditions say that very likely the whole eight will not survive the year. This is a hard blow for the mission."

Influenza Here Also

Spanish influenza also has visited this district. A recent letter from Mt. Silinda reported that it was spreading rapidly over the country, and that the natives were dying by the hundred and the thousand. Many white people also had died. Schools and churches were closed.

Mt. Silinda's need of recruits is critical. Several missionaries there are staying on long after their furloughs became due, simply because there is no one to carry their work if they leave. During the war there has been a shortage in men recruits for all our fields, but we hope that as our young men return from military service the much-needed workers may be found. The American Board is looking now for three ordained men, two physicians, and a nurse for Rhodesia. The need is critical, the opportunity for service unprecedented.

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A Further Bulletin

Mr. A. R. Mather, of the Rhodesia Mission, writing in November a letter which reached Boston on February 4, says:—

"All our schools are closed and public meetings of all kinds prohibited, by order of the government, on account of Spanish influenza, which is raging through all of South Africa."

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INDIA

More College Houses Needed

In his report of the American College, Madura, for 1918–19, President Zumbro announces a total enrollment of 317 students, thirty more than were numbered last year. The gain is distributed as follows: Christians, 3; Brahmans, 7; Non-Brahman Hindus, 19; and Mohammedans, 1.

The student hostel is proving a great attraction. The new block, the corner stone of which was laid by Mrs. Franklin H. Warner in 1916, was opened last year, and was immediately filled to capacity. This year it has been necessary to rent two large houses in the town for the use of the students. A new hostel is needed, and if the college could get funds to put it up, the new building would undoubtedly be filled at once.

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Unrest in Madura

Writing from Madura City on November 29, 1918, Rev. Harold Cooper gives a graphic story of the spiritual, mental, and physical stir which is going on in Southern India. He says:—

"The past week has been a blessed one in our city campaign, owing to the lectures and sermons which were delivered by Rev. Stanley Jones, M.A. From the very first meeting, the Spirit of God was manifestly present with us. That meeting was in the Pasumalai church. When Mr. Jones asked all to remain who desired to surrender all to Christ, the entire congregation remained. It was therefore decided to make the test more thorough. All were dismissed, and then those who really meant business were invited to reenter the church. Two or three hundred returned, and many remained until midnight, seeking victory over sin. God's blessing continued throughout the entire meetings, so that the Indian Church around Madura has been purified and blessed. This spirit of reconsecration touched the missionaries, many of whom were brought into closer touch with Christ.

"Mr. Jones lectured to Hindus in the Victoria Edward Hall. This hall is a beautiful public building, seating over 1,500 people. When Mr. Jones was here last February, the Brahmans said, 'He is a dangerous man.' Hindus, on leaving his meetings in Madura, have been heard to say, 'If this

man remains here I shall have to become a Christian.' For this reason, the Brahmans are said to have boycotted the lectures. They stayed away *en masse*, but in spite of that a large number of non-Brahmans attended the lectures.

Strikes, Influenza, Famine

"For about four months we have been in a very turbulent political atmosphere. First of all, there was a strike at the cotton mills, which was followed by seditious lectures by an outside lecturer. This man was arrested for sedition, and 15,000 people gathered around the court where he was being tried. The native soldiers lost their heads and fired, killing two men. English soldiers were then brought in, and have been here ever since. During these disturbances the head government official was stoned, and one afternoon all of the English residents were gathered at the English club, with guns and ammunition, ready for any emergency. All is now quiet.

"Meanwhile, a very serious epidemic of influenza spread all over India. The village evangelistic work suffered terribly. In one small village, seventy-five deaths occurred. Fortunately none of our evangelists died, though many were sick and many lost very close relatives. The whole forward work of the Indian Church was practically at a standstill for two months. Thank God that this epidemic has almost passed away!

"What with strike, rebellion, and influenza, you would think that our cup of trouble was full. But at the same time the specter of famine loomed large on the horizon. In certain parts of India the crops failed entirely, and everywhere the harvest is poor. A large amount of shipping will be needed to bring rice and grain from Burma, in order to save many people from starvation. Foodstuffs are now higher in price than they have been for forty years. You can therefore understand how heartily we say, 'Thank God the war is over!' That will release shipping, so that the needs of the people may be met.

"But we are not discouraged. God is our Helper, and we shall continue to exalt Christ as the greatest need of India."

THE BOOKSHELF

The Pilgrims of Hawaii. By Rev. and Mrs. Orramel Hinckley Gulick. New York: Fleming H. Revell Co. Pp. 351. Price, $1.50 net.

The story of a wonderful hundred years' accomplishment is contained in these 300 pages. The year 1920 marks not only the Tercentenary of the New England Pilgrims, but the one hundredth anniversary of the arrival of the descendants of New England Pilgrims at the crossroad of the Pacific, the Hawaiian Islands. Mr. and Mrs. Gulick tell first of the coming of the missionaries and of the beginnings of mission work. Then extracts from the journals and letters of these men and women, from 1820 to 1859, give vivid pictures of Hawaiian life and people, of the missionaries' explorations, their ideals of work, their discouragements, and their gradual triumphs in bringing the Christian civilization to the Islanders.

Then comes the story of the closing of the American Board's Hawaiian Mission, in 1860; of the gradual establishment of national life until, in 1894, Hon. S. B. Dole became president of the Republic of Hawaii; and on September 8, 1897, the Senate of Hawaii passed unanimously a treaty annexing the Islands to the United States.

Many pictures of people and places, lists of all the missionaries who helped accomplish this marvelous transformation, and a few pages on the prospects before the Islands in the years to come, complete a volume as interesting as any romance.

WORLD BRIEFS

The State Department in Washington reports that influenza caused about 8,000 deaths among the natives of the Samoan Islands. In Tahiti it is said that Chinese merchants have subscribed a substantial sum, to be used as a nucleus for establishing an orphan asylum for the children whose parents were influenza victims.

Kaifengfu, in the province of Honan, China, has recently been the scene of a "Retreat Conference," conducted by the China Sunday School Union and the Forward Evangelistic Movement Committee of China. There were present Chinese leaders from various parts of the province and an almost equal number of foreign missionary leaders.

The Presbyterian Church's National Service Commission, at the Conference held not long since at Atlantic City, decided to hold four great American Church Congresses which shall unify a program for the action of churches in a war reconstruction campaign. One congress will be held in a Southern city, very likely in Atlanta; two in Northern cities, possibly in Philadelphia and Chicago; and a fourth in Canada, probably in Toronto.

A friend of American students, through the Student Department of the International Committee of the Y. M. C. A., offers the following prizes for the best 1,000-word original statement by students on the "Significance of the Foreign Missionary Enterprise in Making the New World": to college and university students, three prizes, $300, $200, and $100; to graduate school students, two prizes, $200 and $100; to preparatory and high school students, two prizes, $200 and $100. The judges are to be Prof. D. J. Fleming, of Union Seminary; Rev. W. P. Schell, of the Presbyterian Board of Foreign Missions; and Rev. Samuel M. Zwemer, of Cairo University in Egypt.

THE CHRONICLE

Arrivals on the Field

November —, 1918. In Foochow, China, Rev. and Mrs. Peter S. Goertz, joining the mission.

November 10, 1918. In Dondi, West Central Africa, Mr. and Mrs. F. Sidney Dart, joining the mission.

January —, 1919. In Bombay, *en route* to Persia for relief work, Miss Theda B. Phelps, of Talas, Western Turkey Mission.

Arrivals in this Country

January 25. In New York, Rev. and Mrs. Ernest W. Riggs, of Harpoot, and Mrs. Fanny P. Shepard, of Aintab.

January 27. In Boston, Rev. John C. Martin, of Aintab.

February 9. In San Francisco, Cal., Rev. Edward P. Holton, of the Madura Mission, India, and Rev. and Mrs. Emery W. Ellis, of Lintsingchow, Shantung District, North China Mission.

Births

November 12, 1918. At Gogoyo Station, Portuguese East Africa, to Mr. and Mrs. A. R. Mather, of Mt. Silinda Station, Rhodesia, a son, Robert Eugene.

December 24, 1918. To Rev. and Mrs. Obed S. Johnson, of Canton, South China Mission, a son, Robert Lowrey.

January 20, 1919. In Talladega, Ala., to Rev. and Mrs. H. C. McDowell, under appointment to West Africa Mission, a son, Curtis Fonvielle.

Deaths

October 13, 1918. In Baltimore, Md., of pneumonia following influenza, Admont Halsey, eldest son of Rev. and Mrs. Cyrus A. Clark, of Miyazaki, Japan Mission, aged 32 years. A graduate of Oberlin and of Johns Hopkins Medical, he was at the time of his death Associate Professor of Pathology in the latter institution. He held a lieutenant's commission in the United States Army, but was retained at Johns Hopkins for research work as to the germ causing the lung trouble so prevalent among soldiers last year.

January 16, 1919. In Royalton, Vt., of lobar pneumonia, Rev. Joel Fisk Whitney, aged 75 years, 9 months. In 1871 Mr. Whitney and his wife went as missionaries to Micronesia, serving on Ebon and Kusaie, under the American Board, for some ten

years. Since returning to America, he has held pastorates in New York and in Vermont.

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Dr. Chauncey Goodrich, of Peking, has been notified that the Old Testament in Mandarin is off the press. He is still engaged in putting finishing touches on the New Testament translation.

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A report has reached this office of the death, early in January, at Robert College, Constantinople, of Mrs. Charles Anderson, wife of Professor Anderson, of the college staff, and daughter of the late Cyrus Hamlin, who founded the institution. Mrs. Anderson has lived most of the seventy-one years of her life in Constantinople, and has been active in charitable and religious work in many directions.

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Brief messages chronicle the arrival, first in Hull, England, and later at St. John, N. B., of Rev. and Mrs. Ira W. Pierce, of Harpoot, Turkey, with their two children. Mr. Pierce writes of great joy in the homecoming, "after four years of almost no communication with home, to say nothing of the long and strenuous homeward journey. We have had our trunks packed since last September."

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We learn that Miss Fanny P. Shepard, daughter of Dr. Fred D. Shepard, of Aintab, has gone from Beirut, where she had spent a part of the war years, to Antoura, to assist in taking charge of an immense orphanage for Armenian and Kurdish children. The Turks had brought nearly 2,000 children to this place, and had forcibly made them Turks, putting them through the Mohammedan rites, changing their names, and giving them thoroughly Turkish teaching. There are now about 669 children who have survived the experience. Professor Crawford, of the Syrian Protestant College, is the director appointed by the Governor-General of the French Administration. The American Red Cross will support this work.

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President Harada, at a recent meeting of the Doshisha Board of Trustees, renewed his resignation of the presidency. His resignation was unanimously accepted, and Namakura Eisuke, a trustee since the founding of the Doshisha, except for a short interregnum, was made acting president.

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It is interesting to find that two out of the three missionary fellowships at Union Theological Seminary, New York, for 1919–1920 have been awarded to American Board missionaries, Rev. Messrs. Edward W. Felt, of the Marathi Mission, India, and Dean R. Wickes, of the North China Mission. It might also be stated that a member of the North China Mission, Rev. Robert E. Chandler, holds one of the fellowships for the current year.

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We print herewith the list of Turkey missionaries who have sailed for relief work with the American Committee for Relief in the Near East. Twenty-seven of these workers sailed with the party on the *Leviathan*, February 16. We print the date of sailing of the six who went earlier in connection with their names. The former stations of these various people are also stated in connection with their names. Two or three were not under definite appointment, but had been closely connected with the Board and will continue the relationship. Here is the list: —

Miss H. Constance Barker, newly appointed; Rev. Joseph W. Beach, newly appointed (sailed January 23); Miss Edith Cold, Hadjin; Rev. Richard S. M. Emrich, Mardin; Miss Agnes Fenenga, Mardin; Miss Lucile Foreman, Aintab; Miss Olive Greene, Smyrna; Miss Sophie S. Holt, Adabazar; Rev. John H. Kingsbury, Bardizag (sailed January 23); Mr. and Mrs. Caleb W. Lawrence, Smyrna; Miss Stella N. Loughridge, Talas; Mrs. Etta D. Marden, Constantinople; Miss Ruth A. Parmelee, M.D., Harpoot; Rev. Ernest C. Partridge, Sivas (sailed January 23); Miss Annie E. Pinneo, Smyrna; Rev. Ernest Pye, Marsovan; Mr. Charles F. Ranney, Constantinople; Miss Clara C. Richmond, Talas; Rev. and Mrs. Charles T. Riggs, Constantinople; Rev. Henry H. Riggs, Harpoot (sailed January 16); Miss Mary W. Riggs, Harpoot; Miss Myrtle O. Shane, Harpoot; Rev. and Mrs. Robert Stapleton, Erzroom; Rev. Clarence D. Ussher, M.D., Van (sailed January 23); Miss Elizabeth S. Webb, Adana; Miss Mary G. Webb, Adana; Rev. and Mrs. George E. White, Marsovan; returning to Bulgaria, Rev. Theodore T. Holway, Sofia (sailed January 23).

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